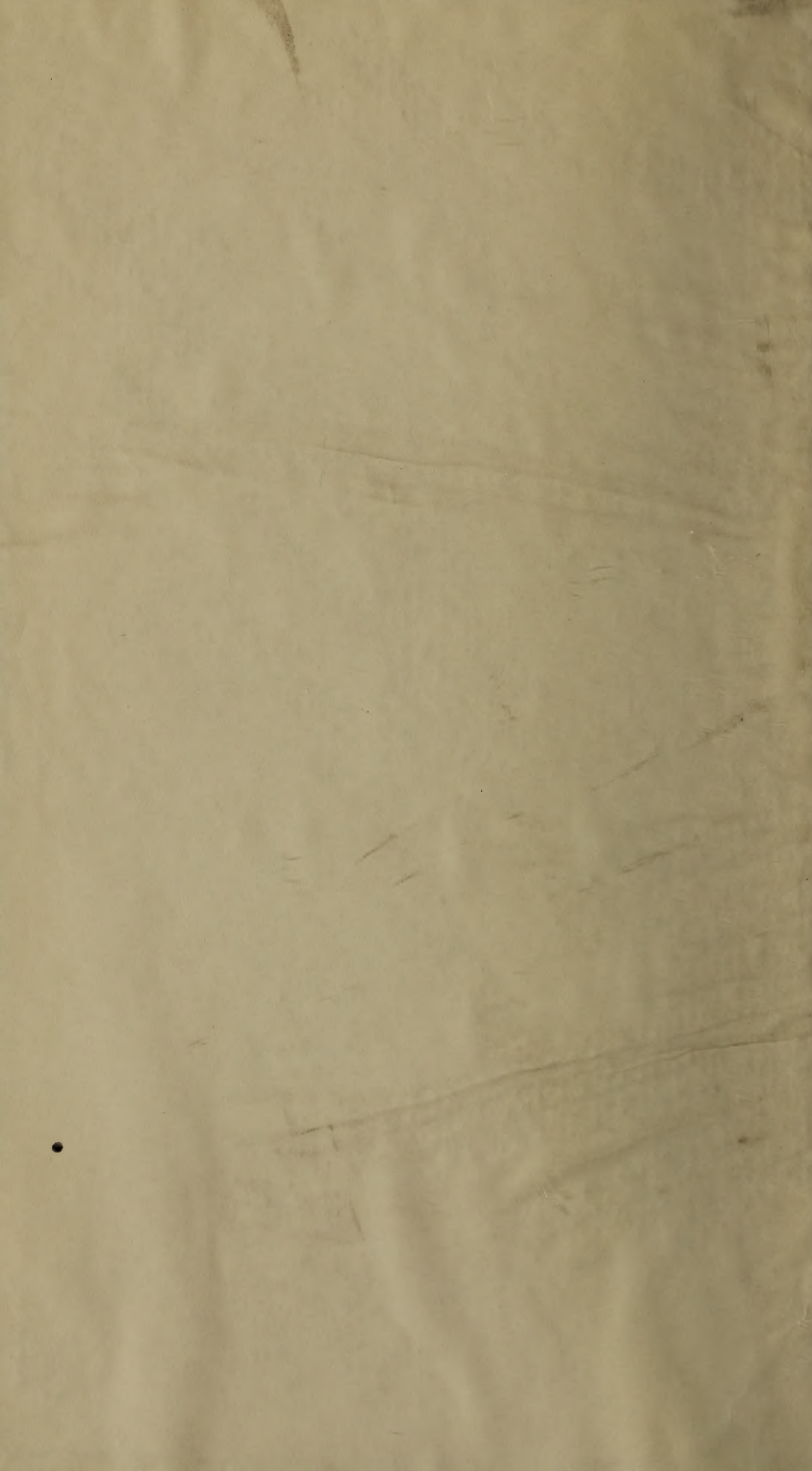
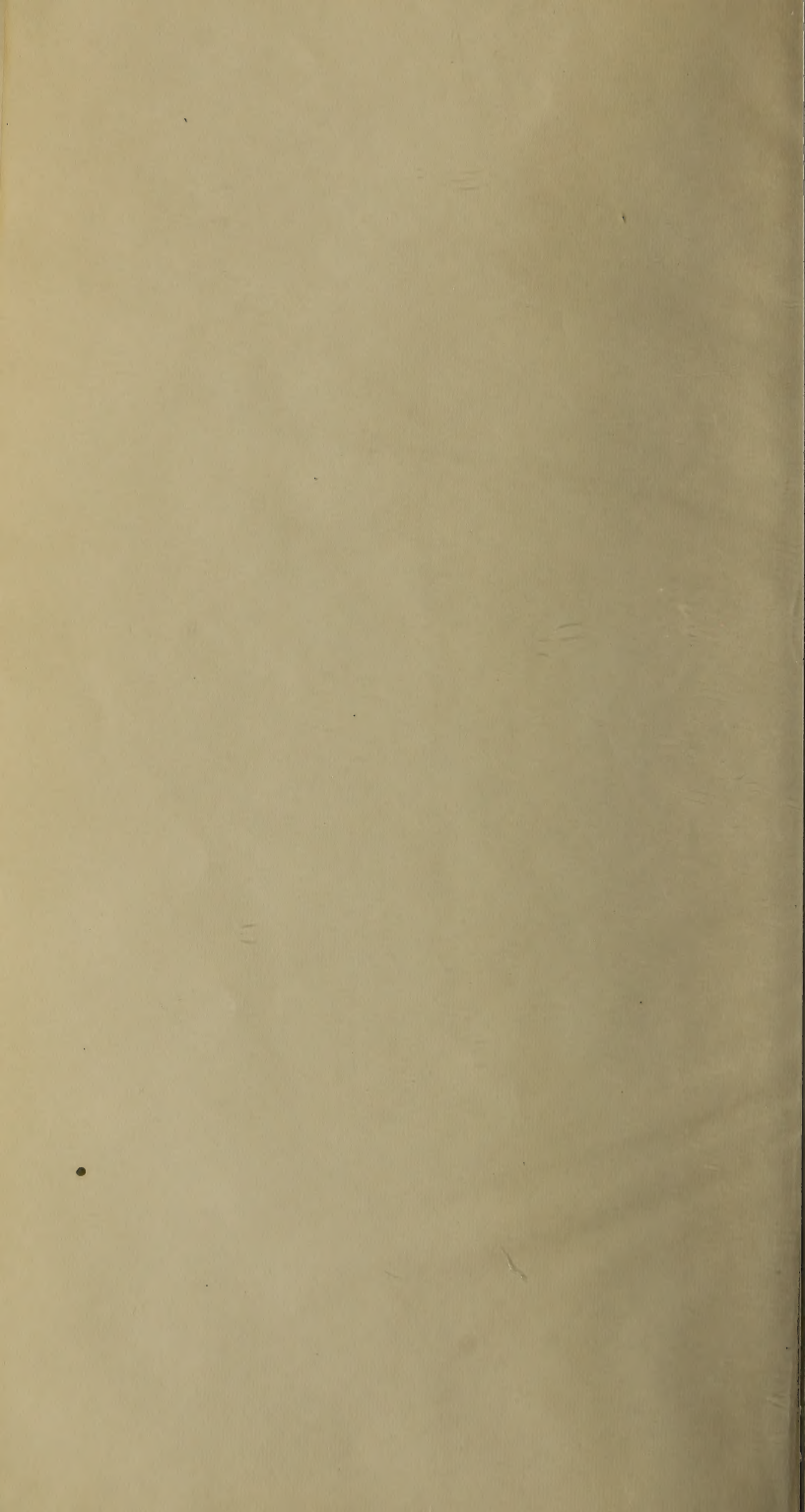


3 1761 03552 2697





YAJÑAWALKYA SAMHITA,

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

TRANSLATED AND PUBLISHED BY

MANMATHA NATH DUTT (Shastri), M.A., M.R.A.S.

Rector, Keshub Academy,

*Author of the English Translations of The Rāmāyana, Mahā-
bhārata, Śrīmadbhāgavatam, Mahānirvāna-Tantram,
Harivaṃśa, Agni Purāṇam, Mārkaṇḍeya
Purāṇam, &c., &c.*

CALCUTTA

PRINTED BY H. C. DASS, ELYSIUM PRESS,
49, NAYAN CHAND DUTT'S STREET.

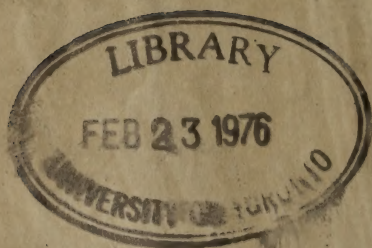
1906.

K

Y 1455

Y 35

1906



A PREFATORY NOTE ON YA'JNAWALKYA.

YA'JNAWALKYA delivered his precepts to a number of ancient philosophers assembled in the province of Mithilâ. His Institutes are regarded by the Hindus as second in importance to those of Manu. They have been divided into three books, namely *âchâra*, *vyâvahâra* and *prâyas'chitta*. The work contains one thousand and twenty-three couplets.

It is very difficult to ascertain the date of the composition of this work. Morley, in his Introduction to Hindu Law, thus observes on the subject:

"The age of this Code cannot be fixed with any certainty, but it is of considerable antiquity, as indeed is proved by passages from it being found on inscriptions in every part of India, dated in the tenth and eleventh centuries after Christ. 'To have been so widely diffused,' says Professor Wilson, 'and to have then attained a general character as an authority, a considerable time must have elapsed; and the work must date, therefore, long prior to those inscriptions.' In addition to this, passages from YA'JNAWALKYA are found in the *Pañchatantra*, which will throw the date of the composition of his work at least as far back as the fifth century, and it is probable even that it may have originated at a much more remote period. It seems, however, that it is not earlier than the second century of the Christian era, since Professor Wilson supposes the name of a certain *Muni*, *Nanaka*, which name is found in YA'JNAWALKYA'S Institutes, originated about that time."

TABLE OF CONTENTS.

[*Yājñawalkya Samhitā.*]

CHAPTER I.

Subject.	S'loka.	Page.
A's'ramas	1	1
The roots of knowledge and religion	3	1
The promulgators of Religious Codes	4—5	2
The marks of religion... ..	6	2
The sources of religion	7	2
Superior religion	8	3
Religious Synod	9	3
Garbhadhanam and other rites ...	11—12	3
Purificatory rites for women ...	13	3
The Upanayana	14	4
The duties of the Twice-born ...	15—26	4—5
The duties of a Religious Student ...	27	5
Persons worthy of receiving religious instruction	28	6
The duties of a Religious Student ...	29—33	6—7
The definition of Guru & A'charya	34	7
The definition of Upadhyaya & Ritwik	35	7
Rules for Vedic Study	36	7
The period of Upanayan	37	7
Vratyastoma Rite	38	7
The meaning of the Twice-born ...	39	8
The superiority of the Veda	40	8
The fruits of the study of the various Vedas, Puranas, Dharma S'ashtra etc.,	41—48	8
A Perpetual Religious Student ...	49—51	9
Description of a Qualified Wife ...	52—54	9—10
A Qualified Bridegroom	55—56	10
The number of wives which people can take	59	10

Subject.	Sloka.	Page.
Various forms of marriage ...	58—62	11
Persons qualified to give away maidens in marriage ...	63—64	11
Punishment of marrying a promised maiden secretly to another ...	65	12
Punishment for renouncing a good wife ...	66	12
Punarbhū and Svairini ...	67	12
The rule for begetting a son on another's wife ...	68—69	12
Treatment towards an unchaste wife	70	12
Virtues of women ...	71	13
Treatment of unchaste wives ...	72	13
The conditions under which one can take a second wife...	73—74	13
The position of a chaste wife and the conditions under which she can be renounced ...	75—78	13—14
The proper time for co-habiting with one's own wife ...	79—81	14—15
The duties of wives and those of male persons towards women ...	82—87	15
The wife entitled to perform religious rites ...	88—89	16
Description of various classes of sons	90—95	16—17
The duties (Smarta and S'routa) of of Brahmanas in the domestic mode of life ...	97—118	17—21
The duties of the Kshatriyas, Vais'yas and S'udras ...	119—121	2
General religious practices ...	122—123	21
The rules for drinking Soma-Juice and performing Soma Yajna, Pasuyajna, etc., ...	124—126	22
Prohibition about alms...	127	22

CONTENTS.

iii

Subject.	S'loka.	Page.
The means by which a householder can maintain himself	128	22
The other duties of a householder about his means of subsistence, dress, etc.,	129—141	23—24
The proper time for Vedic Study, and its Consecration	142—157	24—26
What should not be crossed and what should be avoided by a house- holder	152—156	26—27
Persons with whom dissepion should be avoided	157—158	27
Fit places for bathing	159	27
Articles to be avoided	160	27
Persons whose food should not be partaken, and description of inter- dicted food and drink	161—181	28—31
The various instruments of purification	182—197	31—33
The superiority of Brahmanas	198—199	33
The worthiness of a recipient and the fruits of various gifts	200—216	34—36
The proper time for performing a S'raddha	217—218	37
Persons qualified to perform a S'raddha	219—221	37
Persons unqualified to perform a S'raddha	222—224	38
Rules and Mantrams for performing a S'raddha. The food to be offered to the Manes	225—272	38—46
The adoration of Vinayaka, charac- teristics of a person possessed by him	271—294	46—49
The Adoration of Planets	295—308	49—51
The characteristics and the duties of a king	309—361	51—58

Subject.	S'loka.	Page.
Various measures ...	362—368	58—59
Forms of Punishment ...	367—368	59

CHAPTER II.

Laws and Regulations in general ...	1—8	61—62
Counter charge ...	9—10	62—63
Punishment for denial and false charge	11	63
Offences requiring immediate answer	12	63
Persons unfit for making a complaint and giving evidence ...	13—15	63
A weak party in law ...	16	64
Precedence of witnesses ...	17	64
Punishment for a wager ...	18	64
Value of Evidence ...	19	65
Admission of plaint ...	20	65
Equity ...	21	65
Nature of Evidence ...	22	65
Monetary transaction ...	23	65
Period of right over movable and immovable properties ...	24	66
Exceptions about limitation ...	25	66
Punishment for using mortgaged property ...	26	66
Value of the proof of possession ...	27—30	66—67
Persons competent to try cases and the king's power to reverse their decision ...	31—32	67
Persons by whom a law-suit is not maintainable ...	33	68
The restoration of lost articles ...	34	68
Laws about hidden treasure ...	35—36	68
The restoration of a stolen article ...	37	68
Laws relating to loans ...	38—52	68—71
Surety ...	53—58	71—72
Mortgage ...	59—65	73—74

CONTENTS.

v

Subject.		S'loka.	Page.
Deposits	...	66—68	75
The Law of evidence	...	69—85	76—78
Written document	...	86—96	78—79
Divine Tests	...	97—101	80
The ordeal of balance	...	102—104	81
The ordeal of fire	...	105—109	81
The ordeal of water	...	110—111	82
The ordeal of poison	...	112—113	82
Division of property			
among heirs	...	116—129	83—85
Sons qualified to inherit			
property	...	130—137	85—87
Successors in the absence			
of a male issue	...	138—139	87
Succession of the property			
of hermits	...	140	87
Re-united parcenership	...	141—145	88
Stridhan	...	146—152	89—90
Boundary disputes	...	153—161	90—91
Disputes of the keepers	...	162—170	91—92
Unlawful sale of articles	...	171—177	93
Laws of gift	...	178—179	94
Return of a purchased article to the			
seller	...	180—184	94
Master and servant, engagement			
between	...	185—187	95
Public or corporate bodies	...	188—195	96
Non-payment of wages	...	196—201	97
Gambling	...	202—206	98
Defamation	...	207—214	99—100
Assault	...	215—232	100—103
Robbery	...	233—256	103—106
Non-delivery of sold articles	...	257—261	106—107
Joint-stock companies	...	262—268	107—108
Theft	...	269—285	108—111

Subject.	S'loka.	Page.
Adultery and seduciton...	286—297	111—113
Punishment for making alteration in a judg- ment	298	113
Punishment for making one take forbidden food	299	114
Punishment for selling false gold or forbidden meat	300	114
Offences committed by cattle	301—303	114
False accusation of a paramour	304	114
Punishment for speaking against the King	305	114
Punishment for stealing articles lying on a dead body, etc.	306	115
False representation	307	115
Punishment of a judge and a person who thinks he is not defeated	308—309	115
The use of fines	310	115

CHAPTER III.

The rite of cremation	1—2	117
The rite of offering water	3—5	117
Persons for whom no impurity is to be observed	6	118
The method of condolence	7—12	118
The rite of entering the house after cremation	13—14	119
Regulation about food	15—17	119
The period of impurity...	18—25	119
Instruments of purification	26—34	121
Procedure not usually proper for a caste but allowable in times of exigency	35—44	123
Regulations relating to Vanaprastha	45—53	124

CONTENTS.

vii

Subject.	S'loka.	Page.
Duties of a person who has renounced the world	55—66	126
Physiology or the formation of the human body	67—109	128
True Yoga	110—112	134
The Road to Emancipation	113—116	134
The Nature of Soul	117	135
The origin of the universe	118—128	135
The cause of birth amongst the lower order of beings and the celestials	129—140	136
The cause of a man's unfitness to have pristine knowledge	141—142	138
The conquest of pain by a Yogin	143	138
The condition and manifestation of soul	144—149	138
The causes of stupefaction	150—155	139
The instrument of immortality	156—159	140
The effect of Yoga	160	141
The means of recollecting pristine deeds	161	141
Assumption of bodies by the soul	162	141
The cause of disfigurement	163	141
The condition of soul	164	141
The cause of untimely death	165	142
The rays and their action	166—169	142
Independent existence of soul	170—173	142
Characteristic marks of the soul	174—176	143
The formation of the body and the principles	177—183	143
The Road called Pitriyana, and those who live in the celestial region	184—194	144
The acquirement of Yogic power	195—205	145
The Regulation about penance	206—252	147
Penance for drinking spirituous liquors	253—256	153

Subject.	S'loka.	Page.
Penance for the theft of gold ...	257—258	153
Penance for the violation of the preceptor's bed ...	259—261	154
Penance for ordinary sins ...	262—263	154
Penance for cow-slaughter ...	264	154
Penance for minor sins ...	265—268	155
Penance for killing women ...	269—272	155
Penance for other sins ...	273—301	156
Secret penance ...	302—314	160
Religious observances ...	315—335	162

YAJÑAWALKYA SAMHITA'.

CHAPTER I.

HAVING adored Yājñawalkya, the lord of Yogins (ascetics), the Munis (anchorites) said :—"Do thou describe unto us in full, the religious rites of Varṇas (four castes), áś'ramas (four orders),¹ and [those of] other inferior castes." (1)

• Meditating for a while that lord of Yogins, residing in Mithilá² said to the Munis :—

"Know [these to be the] religious rites of the country where the antelope [roams at large]. (2)

Purāṇam,³ Nyāya,^{3(a)} Mīmāṃsā,^{3(b)} Dharma-S'āstra,^{3(c)} Védāṅga^{3(d)} [six], and the Védās^{3(e)} (four in number),—these fourteen are the roots of knowledge and religion. (3)

1 A stage or order, or period of the religious life of a Bráhmaṇāḥ, viz., *Brahmacharyyam*, student life, *Gārghastyam*, domestic mode, *Vána-prastham*, retirement in the forest and *Sannyāsa*.

2 A tract of country in Behar.

3 A class of religious literature, eighteen in number. The name Purāṇam, which itself implies *old*, indicates the object of the compilation to be the preservation of ancient traditions. The Lexicon of Amar Sinha gives, as a synonym of Purāṇam, Pañchalakshanam, that which has five characteristic topics, viz., (1) Primary Creation or Cosmogony; (2) Secondary Creation or the Destruction and Renovation of Worlds including Chronology; (3) Genealogy of Gods and Patriarchs; (4) Reigns of Manus; (5) History. The eighteen Purāṇas :—Brahma, Padma, Vishnu, S'aiva, Bhágavat, Náradiya, Márkandéya, Agni, Bhavishya, Brahmavaivarta, Liṅga, Varáha, Skanda, Vámana, Kurma, Matsya, Garud'a, and Brahmánda.

3a' A System of Hindu Philosophy founded by sage Gautama. It gives a philosophical arrangement with strict rules of reasoning which

Manu, Atri, Vishnu, Hārita, Yājñawalkya, Us'anā, Aṅgirā, Yama, A'pastamva, Saṁvartta, Kātyāyana, Vrihaspati, Parás'ara, Vyása, S'aṅkha, Likhita, Daksha, Gotama, S'átátapa, and Vasishtha are the promulgators of Dharma-S'ástras (religious codes). (4—5)

All [articles] that are reverentially offered to a [worthy] person determining [proper] place (and) time, and others (other religious rites) are the marks of religion, (*i.e.*, the means of attaining to the fruits of religious observances). (6)

S'rutis,¹ Smṛitis,² conduct of pious men, self-love, desire begotten of perfect determination are held [to be the] sources of religion, (*i.e.*, religious knowledge). (7)

may be compared to the dialectics of the Aristotelian school. The text of Gautama, *Nyāya-Sūtras*, is a collection of Sūtras in five books or lectures, each divided into two daily lessons, and those again are subdivided into sections.

3(b) A System of Hindu Philosophy, the object of which is the interpretation of the Védās. "Its purpose," says a Commentator, "is to determine the sense of revelation. It is divided into two; the prior (*Purva*) *Mīmāṃsā* is practical as relating to work (*Karma*) or religious observances to be undertaken for specific ends; and it is accordingly called *Karma-Mīmāṃsā* in contradistinction to the theological, which is named *Brahma-Mīmāṃsā*."

3(c) Religious Codes, *i.e.*, Samhitās.

3(d) Certain classes of works regarded as auxiliary to the Védās and designed to aid in the correct pronunciation and interpretation of the text and right employment of *Mantras* in ceremonials. They are six in number :—(1) *S'ikshā*, the science of proper articulation and pronunciation; (2) *Chhandas*, prosody; (3) *Vyākaranam*, grammar; (4) *Nirukta*, etymological explanation of different Védic words; (5) *Jyotish*, astronomy; (6) *Kalpa*, ritual or ceremonial.

3(e) Rik, Sáman, Yajush and Atharvan,—these are the four Védās.

1 What is heard, *i.e.*, the Védās.

2 What is remembered, *i.e.*, the Purānās, Dharma-S'ástras, etc.

The seeing of átman (self) by Yōga (suppression of mental faculties), is a religion superior to that of all these works, *viz.*, performance of religious rites, good conduct, self-restraint, abstention from cruelty, charity, and Védic studies. (8)

Four persons well read in the Védás and Religious Codes, or a number of Bráhmanás versed in the three Védás, form a synod. Whatever this (synod) or a person foremost amongst those well versed in spiritual science, declares, is religion.¹ (9)

The Bráhmanás, Kshatriyás, Vais'yás and the S'udrás, are the (four) Varṇas (castes); of them the first three are the twice-born.² All their rites, from the very conception (Garbhádhánam) to death (S'ráddha), are performed with the recitation of Mantrás (mystic syllables). (10)

Garbhádhánam [takes place when conception is formed] during the menses; Puṁsavanam (formation of a male child), before the moving of the foetus; Seemantonnayanam, in the sixth or eighth [month]; and Játakarma after delivery. (11)

Námakaranam [takes place] on the eleventh [day after birth]; Nishkramaṇam, in the fourth month; Anna-prás'anam, in the sixth month; and Chüd'ákaranaṁ should be performed according to the practices of the family. (12)

With this (performance of rites) the sin begotten of semen and blood, is dissipated; in case of women these purificatory rites are performed without Mantrás [their marriage is only accompanied with Mantrás.] (13)

1 The author here means that one should remove his doubts in any religious question by the determination or decision of the entire body of this Religious Synod, or by that of an expert in spiritual science.

2 They are entitled to perform the ceremony of Saṁskárás. They are said to be born again when they put on the sacred thread.

The Upanayanam [ceremony] of a Bráhmaṇáh [is performed] in the eighth year [counting from the time] of conception; [that of] a Kshatriya, in the eleventh or according to the practices of the family. (14)

After the celebration of the Upanayanam ceremony, the preceptor, after reciting *Maha-Vyáhṛiti*,¹ should teach the disciple the Védás, good and pure conduct. (15)

Having placed the sacred thread on the ear, one, with his face directed towards the north, should pass urine and excreta during the day and the period of conjunction (morning and evening), and with that towards the south in the night. (16)

Then taking the organ and raising it up, he should wash and purify it with earth and water so carefully that there may not be the least smell or a particle of [urine or excreta] left. (17)

Then seated in a purified place with his face directed towards north or east and placing his hand between the two knee-joints, a twice-born one should daily rinse his mouth with *Brahma-Tirtham*. (18)

The bases of the smallest finger, the fore-finger, the thumb and the fore-part of the palm are severally called *Prajápati-Tirtha*, *Pitri-Tirtha*, *Brahma-Tirtha* and *Deva-Tirtha*. (19)

After drinking water thrice, [one] should rinse his mouth twice with the base of the thumb and then wash the upper appertures (nostrils, etc.,) with water, natural, devoid of foam and bubbles and not brought by the S'üdrás. The twice-born, (i.e., the Bráhmaṇáh,

¹ A mystic word uttered by every Bráhmaṇáh in performing his daily Sandhyá, adoration; these Vyáhritis are those of *Bhur*, *Bhuvás*, and *Swaś* usually repeated after OM.

Kshatriya, and the Vais'ya,) are generally purified when the water reaches the breast, throat and the palate. The women and S'ūdras are purified when it merely touches the lips. (20—21)

[One] should daily bathe in the morning, sprinkle [his person] with the *A'pohisthá*-mantram, practise *pránáyāma* (suppression of the vital airs), *Sūryyopasthānam* (worshipping the sun), and recite the *Gáyatrī*.¹ (22)

Having suppressed the vital airs, one should recite the *Gáyatrī* thrice along with the *A'pojyotiḥ*-mantram preceded duly by a *Vyáhrīti* united with a *Pranava*.² (23)

Having suppressed the vital airs, sprinkled himself with water [accompanied] with [the recitation of] *A'pohisthá*-mantram, [one] should, with his face towards the west, recite the *Sávitṛī*³ in the evening till the stars rise. (24)

In the morning, one should sit, with his face towards the east, till he sees the Sun [and perform] the *Sandhyā*⁴ (morning and evening devotions). After the *Sandhyā* adoration, he should worship [the sacred] fire. (25)

Then saying "I am such and such," (*i.e.*, taking his own name,) he should salute the elders and then serve his preceptor steadfastly for the fruition of his (*Swādhyáya*) Védic studies. (26)

He should study when called [upon by his preceptor to do so] and dedicate unto him [whatever had been] acquired [by him by begging]. He should

1 A very sacred verse repeated by every Bráhmaṇāḥ at his Sandhyā (morning and evening devotions).

2 The mystic syllable OM.

3 A celebrated verse of the Rig-Védá, so called because it is addressed to the Sun.

4 Joining periods, *i.e.*, morning and evening.

secure [the preceptor's] well being by his mind, words, body, and deeds. (27)

The grateful, the submissive, the intelligent, the pure, those who do not suffer from mental and physical ailments, those who are shorn of jealousy, the good-natured, those who are clever in serving friends, those who distribute learning and riches, are worthy of receiving religious instructions. (28)

One should carry a staff, a deer-skin, a sacred thread and a belt; and for supporting himself [he] should secure alms from the house of a Brāhmaṇa of unimpeachable character. (29)

Using the word *bhavati*¹ respectively in the beginning, middle, and end, a Brāhmaṇa, Kshatriya, or a Vais'ya should beg alms.² (30)

Having offered his adoration to the sacred fire,³ he should, with the permission of his preceptor, take his meals silently. But before it he should adore the edibles without speaking ill of them and perform the *A'pos'āna*-rite, (a kind of prayer or formula repeated before and after eating, popularly called *Gand'usha*). (31)

While a *Brahmachārin* (leading the life of a religious student), one should not partake of boiled rice brought from elsewhere unless he suffers from any disease. And a Brāhmaṇa⁴ only is allowed to take food

1 An address of respect.

2 A Brāhmaṇa should say,—"*Bhavati, bhikshām déhi*," Madam, give me alms. A Kshatriya should say,—"*Biksham bhavati, déhi*." A Vais'ya should say,—"*Bhiksham déhi bhavati*."

3 If he has not adored the fire before. It shows that adoration of the sacred fire is obligatory on every Hindu.

4 The word *Brāhmaṇa* is particularly used here, for a Kshatriya-, or a Vais'ya-, religious student is not allowed to take food on the occasion of a *S'rāddha*.

as he likes [when invited on the occasion of a] *S'rāddha*,¹ provided he does not break his vow. (32)

[A twice-born] should always avoid honey, meat, collyrium, residue of food (partaken of by any body else than a preceptor), harsh words, women, injury to animals, looking at the Sun (in the morning and evening), obscene words and calumny. (33)

He is called *guru*, who, having performed all the rites [beginning with the Garbhādhânam] delivers instructions in the Védās. He is called *āchāryya* who teaches the Védās after having performed only the ceremony of Upanayanam. (34)

[He is called] *upādhyāya* who teaches only a portion of the Védās; [and he is] called *ritwik* who celebrates sacrifices. Of them every one deserves greater respect according to the order [in which] he is mentioned. But the mother is superior to them all. (35)

In studying each Védā, one should lead the life of a religious student for twelve years, or for five years [at the lowest]. Some say [one should observe] *brahmacharyyam* while studying the Védās. [One should have] his hairs shaven in the sixteenth year [beginning with the conception]. (36)

The period up to the sixteenth, twenty-second, and the twenty-fourth, year, is laid down as the time for Upanayanam [respectively] for the Brāhmaṇaḥ, Kshatriya- and the Vais'ya. (37)

After that, *i.e.*, (when Upanayanam is performed) they are prohibited from performing all the religious rites, [and] reciting the *Gāyatrī* till they perform the rite of the *Vrātyastoma*.² (38)

1 A religious rite performed in honor of the departed manes.

2 Name of a sacrifice performed to recover the rights forfeited by the non-performance of due Saṃskārās.

The first birth proceeds from the parents, and the second, from the binding of the *Mounji*¹ (investiture with the sacred thread); therefore the Bráhmaṇás, Kshatriyás, and the Vais'yás are called the twice-born. (39)

Of sacrifices, asceticism and sacred rites, the Védá alone is more powerful in bringing emancipation unto the twice-born [ones]. (40)

The twice-born, who daily studies the Rig-Védam, gratifies the celestials with honey and milk, and the departed manes with honey and clarified butter. (41)

He, who daily studies the Yajur-Védam, to the best of his power, gratifies the celestials with clarified butter and nectar, and the departed manes with clarified butter and honey. (42)

He, who daily studies the Sâma-Védam, gratifies the celestials with Soma-juice and clarified butter, and the departed manes with honey and clarified butter. (43)

He, who daily studies, to the best of his power, the Atharvaṇ of [Rishi] Angiras, gratifies the celestials with marrow, and the departed manes with honey and clarified butter. (44)

He, who studies daily, to the best of his power, the Védás in the form of questions and answers, the Puránás, Dharma-S'ástras (Religious Codes), [Rudra-daivata-] mantras, Gâthâs, Itihâsás (History), and other (Religious verses), sciences (Váruṇí), gratifies the celestials with meat, milk, boiled rice and honey, and the departed manes with honey and clarified butter. (45—46)

Gratified, they (the celestials and the departed manes) please him (the reader) with the auspicious

¹ *Mounji* means the girdle of a Bráhmaṇáḥ made of a stripe string of *Munja*-grass. *Mounjibandhanam* means the binding of the *Munia*-grass girdle, i.e. investiture with the sacred thread.

fruition of all his desires. He, who recites [the portion of a Védâ relating to a particular] sacrifice, reaps the fruit of that [particular sacrifice]. (47)

A twice-born person, who daily studies the Védâs, reaps the fruits of giving away thrice the earth full of riches [as well as those] of the best ascetic observances. (48)

A perpetual religious student [who vows a life-long abstinence and celibacy,] should [for ever] live near his preceptor; in his absence, [near] his son; in the latter's absence, [near] his wife; [and in her absence,] near the sacred fire. (49)

By such a method [a religious student] who has controlled his senses, after renouncing his body, attains to the region of Brahmâ; he is not born again in this world. (50)

Having completed his Védâ, (*i.e.*, Védic studies) or the vows (of celibacy), or the both, and after having paid the best fee to his preceptor, he should, with his (preceptor's) permission, take his bath. (51)

[A twice-born one,] whose celibacy has not been disturbed, should marry a maiden endued with auspicious marks, (*i.e.*, shorn of all defects, such as, eunuchism, etc.), *ananyapūrvikām* (who had not been known by any one before or who had not previously been promised to any one), beautiful, *asapindām*, (*i.e.*, remote from his father's family by seven degrees and that of his mother by five,) younger in age, freed from (incurable) diseases, having brother, born in a different *gotra* (family), distanced from his mother's family by five degrees and that of his father by seven. (52—53)

[A maiden should be taken from] a highly respectable family, of persons well-read in the Védâs; and

inheriting the virtue of ten generations [five degrees higher on both the paternal and maternal side], prosperous [with riches and servants]; but not even from [such a] family, if there be any hereditary disease. (54)

A bride-groom should be endued with all the accomplishments [enumerated above], be of the same caste and social standing, well-read in the Védās, carefully examined about his manly power, youthful, intelligent, and agreeable to all the people. (55)

There is a saying that the twice-born ones can get their wives from among the S'ūdrās: I do not approve of it; for, the *ātman* (soul) itself is born there (in the wife) [as the son].¹ (56)

The Brāhmaṇās, Kshatriyās, and the Vais'yās must take wives, three, two and one in number according to the order of their caste.² The wife of a S'ūdra must be of his own caste. (57)

That is called a Brāhma marriage where a maiden, adorned according to one's own power, is given away to [a bride-groom] on being invited. A son, begotten of such [a marriage], sanctifies twenty-one generations.³ (58)

1 For the purpose of begetting a son, a twice-born one must not marry a S'ūdra woman. But he can, after the demise of his own caste wife, take a S'ūdra wife for the satisfaction of his carnal appetites. This is the purpose of the S'loka. If a Brāhmaṇa, however, begets a son upon his S'ūdra wife, the son does not inherit his father's property.

2 A Brahmana can take his wife, three in number, from amongst the Brāhmaṇās, Kshatriyās and the Vais'yās; a Kshatriya can take two wives from amongst the Kshatriyās and Vais'yās; and a Vais'ya can take one wife from amongst the Vais'yās.

3 Ten generations before, ten generations after, and the soul of the begetter.

[That is called] Daiva [marriage] [in which a maiden is given to] a ritwijaḥ (priest), engaged in a sacrifice. [A marriage that is celebrated [after] taking a pair of cows [is called] A'rsha. A son, born of the former, sanctifies fourteen generations and that of the latter, six. (59)

[A marriage in which a maiden] is given to a soliciting [person] after saying [practise religion with her]; is called Kāyah.¹ [A son] begotten of [such a marriage,] sanctifies six generations [upwards] and six generations [downwards] together with the soul [of the begetter]. (60)

A's'ura [marriage is that in which] money is taken [in exchange for the bride]; Gāndharva [marriage is that in which the parties] unite themselves by a vow of mutual love; a Rākshasa marriage [is that in which the maiden] is carried away by fighting; [and] a Pis'ācha marriage [is that in which] a maiden [is taken away] stealthily (while asleep or by stratagem). (61)

[In an alliance] between parties of the same caste, the hand should be taken; in that between a higher caste and a lower one, the Kshatriyaḥ should take an arrow, and a Vais'yaḥ], a goad. (62)

A father, a grand-father, a brother, one of the same family, ^{mother (22-28)} and a brother can give away a bride. With the death of the preceding [person] the succeeding person in order [can do the same, provided that] he is in natural temper, (i.e., does not suffer from insanity). (63)

[A qualified person,] not giving away (in marriage, a maiden,) will be visited by the sin of the destruction of foetus at every time of her menses. In the absence of a giver, the maiden should herself give her away. (64)

[If a person] steals (gives to another) a maiden who had been (once) given away (either) by words or

1 One of the eight forms of marriage otherwise called Prajāpatya.

mind, he meets with the punishment of a thief. But if a bride-groom, better than [the promised] one is got, she may be (even if promised) given away to him (the former). (65)

[If one] gives away (a maiden) without mentioning her shortcomings, [he] is punished with the highest pecuniary punishment (*uttamasāhasam*).¹ For renouncing a maiden who has no shortcomings, or for attributing (false) defect to her, one is punished a hundred times more. (66)

A virgin (maiden), or one who has been known by a man, when purified again (after performing the purificatory rites), is called 'born again' (*punarbhū*). She, who having left her husband, seeks one of her own caste out of lust, is called *Svairinī* (an unchaste woman). (67)

A younger brother (of a woman's husband), [in his absence,] a *sapinda* (a kinsman connected by the offering of the funeral rice-ball to the manes), [in his absence,] one of the same family (*sagotra*), for begetting a son, can, with the permission of her elders, having his body rubbed with clarified butter, know a woman, who has not given birth to a son, in her season, one after another, till she conceives. Otherwise, (*i.e.*, if he knows her at any other time,) he will be condemned. A son, born by this procedure, will be [called] *Kṣātraja*.² (68—69)

[One should make] an unchaste wife,—deprived of [all her] rights, living poorly, taking only a morsel of food, (*piṇdamātropajivinīm*),¹ always chidden and lying

¹ A fine of 1,000, or, according to some, 80,000 panas.

² One of the twelve kinds of sons allowed by the old Hindu Law; the offspring of a wife by a kinsman duly appointed to raise up issue to the husband.

on earth,—live in his own house, [so that she might withdraw herself from her sinful course]. (70)

The Moon has conferred on them (women) purity; the Gandharvas, sweet speech; [and] Fire, the most exalted state of holiness; [therefore] women are most holy. (71)

[If a woman commit] adultery [mentally] [she gets] purified with her menses; renunciation [of a woman] is prescribed, [if she] conceives [by associating with a low caste man], or commits a mighty iniquity, such, as the destruction of an embryo, that of her husband, etc. (72)

One can take a second wife, [if his existing wife] drinks intoxicating liquors, suffers from any disease, is wicked, barren, dissipates money, utters unpleasant words, gives birth to female issues [only], and is inimical to her husband. (73)

But the superseded wife should (always) be maintained; otherwise a great sin is committed. Threefold objects of life (virtue, worldly profit, and pleasure) multiply there where the husband and wife help each other. (74)

[The woman], who does not see any other man, whether her husband is alive or dead, reaps great fame in this world and sports with Umā² in the next. (75)

[If a husband renounces] a wife, who carries out his command, is skilful in work, who has given birth to heroic sons, (and) is sweet-speeched, she should be given one third of [her husband's] property and maintenance [if he is poor]. (76)

1 She will be allowed only that quantity of food which will keep her body and soul together.

2 The consort of Ś'iva, one of the three deities of Hindu Triād.

A wife should carry into practice her husband's words,—for this is the highest duty of a wife; but [she] should await the period of purification [if her husband] is sullied by any great iniquity. (77)

By sons, grandsons and great-grandsons, is acquired an unending family [in this world] and the celestial region hereafter;¹ for these purposes a wife should be served and well-maintained and protected.² (78)

Sixteen days or nights [commencing with the day of the menses] are the menstrual period of the womankind; of them one should know his wife on the night of an even day [such as, the fourth, the sixth, or the eighth, night]. This is *Brahmacharyyam*.³ On the other hand, one should avoid *parva*⁴ days and the first four days [of the menses]. (79)

[One] should [always] avoid *Maghā*⁵ and *Mūlā*;⁶ and thus knowing his wife, emaciated (by restricted diet and the observance of menstrual regulations) when the moon sets, a man should procreate an excellent son endued with auspicious marks. (80)

1 These two are the fruits of marriage, namely, the family is multiplied in this world and the celestial region is attained hereafter; one's progeny being entitled to perform the *Agnihotra* rites.

2 A husband should know his wife for the purpose of procreating sons and maintain her for religious purposes.

3 If one knows his wife under these regulations he does not lose the vow of a religious student.

4 One should not know his wife on *chaturdas'ī* (fourteenth day of the moon), *ashtamī* (eighth day), *āmdvashyā* (the last day of the dark half month), and the last day of the month.

5 The tenth lunar mansion containing five stars—the thirteenth day of the dark half of Bhādrapada.

6 The Asterism Mūlā.

Remembering the vow of women, being faithfully devoted to one's own wife, and being influenced by desire proportionate to (hers), one can know [his wife], (even at any other time except the menstrual period), for it is laid down in the Smṛitis that women should be protected (by every means). (81)

Women should [always] be adored by the husband, brother, father, kinsman, mother-in-law, father-in-law, husband's younger brother and the other relatives with ornaments, clothes and food. (82)

Women should keep the household articles in order, be expert [in domestic works], contented, economical in expenditure, salute the feet of their mothers-in-law and fathers-in-law and be devoted to their husbands. (83)

A woman, whose husband is absent from home, should renounce sports, personal decorations, the witnessing of social festivities, laughing, and visiting other people's houses. (84)

A father should protect [a woman when she is] a maiden; a husband after she is married; and a son, in her old age; in the absence [of a legitimate protector] the kinsmen [should protect her]; independence is not for womankind. (85)

A woman, having no husband, should be taken care of by the father, mother, son, brother, mother-in-law, father-in-law, or maternal uncle; otherwise she will be an object of censure. (86)

[The woman who is] devoted to the well-being of her husband, is observant of good conduct and has [her]

i According to the Smṛitis one commits a great sin if he does not satisfy the sexual desire of his wife.

senses under restraint, reaps glory in this world and incomparable bliss in the next. (87)

[A wife of] the same caste existing, [a husband having many wives] should not make [a wife of] another caste perform the religious rites; in case of many wives of one's own caste (existing), the first-married one is [entitled to the performance of] the religious rites, and not the other. (88)

Having burnt a wife of good conduct with *Agni-hotra*,¹ a husband should, duly and without delay, marry her again and bring fire. (89)

Sons of the same caste are begotten by [persons of the] same caste upon [wives of the] same caste. Sons [begotten] in unblamable marriages (such as Brâhma, etc.,) multiply the race. (90)

The son begotten on a Kshatriya wife by a Brâhmaṇa, [is called] *Mürdhâbhishiktaḥ*; that on a Vais'ya wife, *Amvashthaḥ*; that on a S'üdra wife, *Nishâdaḥ* or *Pâras'avaḥ*. (91)

Sons [begotten] on Vais'ya and S'üdra [women] by a Kshatriya, [are respectively known] in the Smṛitis [as] *Mâhishyaḥ* and *Ugraḥ*. [The son begotten on a] S'üdra [woman] by a Vais'ya, [is called] *Karanaḥ*. The rule applies, according to the Smṛitis, to married wives. (92)

[The son begotten by a] Kshatriya on a Brâhmaṇa [woman, is called] *Sûtaḥ*; [that begotten by a] Vais'ya, [is called] *Vaidêhakaḥ*; [that begotten by a] S'üdra,

1 Maintenance of and offering oblations to, the Sacred Fire. The meaning is that a husband should purify her by offering oblation to the Sacred Fire. This rule holds good in the case of those women who have not given birth to a son, or for whom no sacrifice has been celebrated, or who are not entitled to follow any other *âs'ramaḥ* or mode of life.

is *Chandālah* driven out of the pale of all religious rites. (93)

[A son, born of a] Kshatriya [mother] by a Vais'ya [father] [is called] *Māgadhaḥ*; [that begotten by a] S'ūdraḥ [is called] *Kattāḥ*; a S'ūdraḥ begets on a Vais'yá woman a son [called] *Ayogavaḥ*. (94)

A *Māhishyaḥ* begets on a *Karava* woman [a son called] *Rathakāraḥ*. Thus *Pratiloma* (begotten by a father of an inferior caste upon a mother of superior caste) and *Anuloma* (begotten by a father of superior caste upon a mother of inferior caste) offspring are known as *Asat* (bad) and *Sat* (good). (95)

[The attainment of an] excellent (higher) caste is known to take place in the seventh, or the fifth, *Yuga* (cycle or birth); [in case of the existence of] a degraded livelihood, equality [of lower caste takes place in the seventh, sixth, or the fifth, birth]; [the superior or inferior position and the attainment of an excellent caste of] *Uttara* (son begotten by a Kshatriyaḥ on a *Mūrdhābhishiktá* woman) and *Adhara* (son begotten on her by a Brāhmaṇaḥ) [should be determined] as before.¹ (96)

A person, leading the domestic mode of life, should daily perform the *Smārta* (prescribed in a Code of Laws) actions in the *Vivāha*² Fire or that brought according to the division of time, and *S'routa* (prescribed in the S'ruti) actions in *Vaitānika*³ Fire. (97)

¹ The purport of the S'lokaḥ is:—If a Brāhmaṇaḥ continues to marry a girl begotten on a Nishadī woman by a Brāhmaṇaḥ for five generations, the son begotten thus in the sixth generation attains to the status of a Brāhmaṇaḥ. Thus the attainment of a higher caste takes place in the seventh generation.

² A fire that is kept in the house for domestic rites.

³ A sacrificial fire.

Having passed urine and excreta (*S'arīrachintā*) and duly performed the purificatory actions and cleansed his teeth, a twice-born one should recite his morning prayers. (98)

[Then] having offered oblations to Fire, [he] being self-controlled, should recite the *Sūryyadaivata*-Mantrāmās and study the Védās and various other scriptural works. (99)

[Then] for getting what has not been gained and for protecting what has been acquired, he should approach the king; then, after bathing, he should offer oblations of water to the celestials and the departed manes (*Pitris*). (100)

For attaining consummate result in recitation and sacrifice, he should study the Védās (the Rik, Yajus, Sāman, and the Atharvan), the Purāṇas, the Itihāsās, (and the entire body of spiritual sciences), according to his might. (101)

Sacrifice of animals (*Vali*), oblation or food offered to the manes (*Swādhā*), oblation to Fire (*Homa*), study and teaching of the Védās (*Swādhyāya*), and the reception of guests, are the great sacrifices of the *Bhutās* (evil spirits), *Pitris* (departed manes), *Devas* (celestials), *Brahmā*, and *Manushya* (mankind). (102)

From amongst the remnant of food offered in Fire to the celestials, [one] should procure food for the evil spirits, and then throw a portion on earth for the dogs, the *Chandālās* (degraded caste), the crows, etc. (103)

One should daily offer food and water to the departed manes and human beings: one should daily study and teach the Védās, [but] one should never cook food for oneself. (104)

After having fed the child, the woman who lives in

her father's house after being married, the aged, women in family way, the diseased, the maiden, the guests, and the servants, the husband and wife should partake of the residue.² (105)

Before and after taking meals, the food should be converted into a substance not other than fire and nectar with the *Apos'ānaḥ* (prayer).¹ (106)

[One] should give, according to his might [food, etc.,] to all the castes [arrived] as guests. If a guest comes uninvited [even] in the night, [one] should treat him [with words, earth, grass and water. (107)]

Alms should be given to a beggar after having received him well; (similarly) to a Brahmachārī; [one] should feed friends and relatives arrived at the time of taking meals. (108).

[One should] place before a *S'rotriyaḥ* a big bull or a big goat;² one should offer him a welcome, a seat, sweet food and sweet words. (109)

A *Snātakaḥ*,³ a preceptor, a king, a friend and relations formed by marriage (such as son-in-law, father-in-law, maternal uncle, etc.,) should be offered *arghyaḥ*⁴

1 A kind of prayer or formula repeated before and after eating; the formulas being respectively

अमृतोपिस्त्राणमपि स्वाहा and अमृतापिधानमपि स्वाहा ।

2 One should not make a gift of them or kill them for the learned *Brāhmaṇaḥ* but simply place them before him as a sort of hearty welcome.

3 A *Brāhmaṇaḥ*, who has performed the ceremony of ablution which has to be performed on his finishing the first *ās'ramaḥ*.

4 A respectful offering or oblation to a god or a venerable person; the ingredients of this offering are :

आपः क्षीरं कुशाग्रं च दधिसर्पिः सतण्डुलम् ।

यवः सिद्धार्थकश्चैव अष्टांगोऽर्घः प्रकीर्तितः ॥

once a year; a *ṛitwik* (sacrificial priest) should again and again be [similarly honoured]. (110)

A traveller is to be known as an *atithī* (guest), and one versed in the Védās as *S'rotriyaḥ*. [They are] both worthy of respect to a householder who desires for the region of Brahmá. (111)

Save when invited by a person of unimpeachable character, one should have no desire for food cooked by any other person. [One should] avoid fickleness of speech, unsteadiness of hands and feet and over-feeding. (112)

[One should] follow to the end of the boundary [of one's house] a *S'rotriya* guest gratified with feeding, [and] spend the rest of the day in the company of good and prosperous friends.¹ (113)

Having performed the evening devotion, offered oblation to [the three] Fires and worshipped them, [one] surrounded by servants, should take food moderately² [and] then go to bed. (114)

Having risen from the bed at *Bráhma-muhūrta* (early part of dawn), [one should] think of the well-being of one's soul, and, then, according to one's might and in proper time, serve virtue, worldly profit and pleasure. (115)

[One] is respected in order [according to one's endowment] of learning, religious deeds, age, friends and wealth. Endued with all these even a *S'ūdraḥ*, in his old age, deserves respect (116).

¹ *S'isthairistha* means here friends well-versed in the Itihāsas, the Purānās and poetic literature and clever in carrying on conversation. We have given the literal translation in the body.

² *Anatitriptijanaka*, i.e., must not be overfed.

An aged burden-carrier, a king, a Snátaka, a woman, a diseased person, a bridegroom, and a cart-man, should [always] be given road; a king is adorable unto them all; but a Snátaka, [even] to the king. (117)

The celebration of sacrifices, study and the making of gifts, [are the general duties of] the Vais'yás and Kshatriyás; the Brâhmanás have in addition to these, the acceptance of gifts, the performance of religious rites for others, and teaching. (118)

The highest duty of a Kshatriyah is the protection of subjects; money-lending, agriculture, trade and the tending of cattle are sanctioned for the Vais'yás. (119)

The service of the twice-born, is [the duty of a] S'üdrah; if he cannot maintain himself by that, he may become a tradesman; or he may maintain himself with various works of art, but he should always do good unto the twice-born. (120)

[He should be] devotedly attached to his wife, be of pure conduct, a protector of servants and given to the performance of S'râddha. With the recitation of the Mantram-Namas, he should perform the five Yajñas. (121)

Abstention from cruelty, truthfulness, not stealing, purity, control of the senses, charity, mercy, self-restraint, and forgiveness, are the religious practices for all. (122)

[One should] perform actions shorn of crookedness, and dishonesty, according to [the nature of] age, intellect, wealth, words, dress, learning, family, and deeds. (123)

The twice-born one, who has in store food for three years to last, can drink Soma-juice; [and] one, who has food in store for a year, before the drinking of Soma,

should perform the rites which ought to be performed, (*i.e.*, the Agnihotra.) (124)

One should perform every year the Soma-Yajña; at every *Ayana* (the period of duration of the sun's passage, north and south of the equator), the Pas'u-Yajña; [at the time of the growth of corns], the Agrayana-Yajña; [and at every year], the Chaturmmāsya. (125)

[The celebration of] all these becoming impossible, a twice-born one should celebrate the Vaisyānarī (Fire Sacrifice; but he should never do an inferior one, or perform on an inferior scale even a sacrifice that is undertaken with some definite object. (126)

If a sacrifice is performed with articles begged from a S'ūdraḥ, one is born as a *Chandālaḥ*; [if one does not give away] every article obtained for a sacrifice he becomes a crow. (127)

By [means of] *S'ilaḥ* (gathering of corns dropped or thrown by others), and *Unchchhaḥ* (taking of a parcel of corn thrown by others), [or] by being *Kus'ūlaḥ* (having foodstuff capable of maintaining his relatives for twelve days), [or] *Kumbhīḥ* (having the same for six days), [or] having foodstuff for three days, [or] being *As'wastanaḥ* (one who has no food for the morrow), [a householder] should carry on his livelihood; of these [modes], each succeeding one is superior to the former. (128)

[One should] never accept an adverse interpretation of the Védās, gifts from unknown persons, [gain livelihood] by officiating as a priest to an unworthy person, nor by singing and dancing; and [should] always be contented. (129)

When stricken with hunger, (*i.e.*, when one cannot maintain one's relatives with the ordinary revenue), a king may collect money from persons living on the boundary,

and those who are worthy of receiving services from priests. One should avoid persons who perform religious rites for vanity, who make false reasonings, follow orders of life not sanctioned in the scriptures, and who follow the conduct of cranes (cheats). (130)

[One should] put on a white raiment, should dress beards and hairs and pare nails and be purified; one should not take food, before one's wife, with one piece of cloth on, or while standing. (131)

[One] should not go to a place [where there is] danger [of life], nor should one all on a sudden give utterance to unpleasant words, or do what is not conducive to [one's] well-being; one should not speak untruthful words, steal, or maintain oneself with forbidden means. (132)

[One should] wear golden Kundalás (ear-ornaments) and the sacred thread, and hold the bamboo-stick and the Kamandalu (water-pitcher); [one] should go round the image of a deity, raised earth, a cow, a Bráhmaṇa, and a tree. (133)

One should not pass urine and excreta in a river, in a shady place, on a public way, in a pasturage, in water and ashes; nor before fire, the sun, the moon, a woman or a Bráhmaṇa, and at the period of conjunction. (134)

[One should] not eye the sun, a woman naked, or engaged in sexual intercourse; should not look at urine and excreta, and being impure, at Ráhu and stars. (135)

One should not go uncovered, while raining, reciting all the *Mantramás*, such as, "This is my thunderbolt." One should not go to bed naked with one's head towards the west. (136)

[One should not] throw into water, saliva, blood,

excreta, urine, and semen; one should neither warm one's feet on fire nor cross it over. (137)

[One should] not drink water with one's folded palms, nor rouse any person while asleep, should not play dice [or indulge in games] destructive of virtue, [and should] not lie on the same bed with a diseased person. (138)

[One should] avoid forbidden deeds, the smoke of funeral pyre, crossing the river [by swimming], and standing on hairs, ashes, chaffs, embers and skull-bones. (139)

[One] should not look at a calf drinking its mother's milk, should not enter (a city, village, or temple) by a bad road, receive gifts from a king who is miserly, and a transgressor of scriptural injunctions. (140)

Of butcher, oilman, wine-seller, prostitute, and a king (as described before in the matter of receiving gifts), every succeeding one is ten times more culpable than the preceding one. (141)

When medicinal herbs grow, on the full-moon day of *S'rāvaṇa*¹ (month), or on a day, under the *S'ravanā* asterism, or on the fifth day under *Hastā*² asterism, one should begin the study of the Védās. (142)

On a day under the *Rohini*³ asterism in the month of *Poush*, or on an *Asthakā*⁴ *Tithi*, one should, near water, at the outskirt of a village, duly consecrate one's Védic studies. (143)

1 A lunar month corresponding to July and August.

2 Name of the thirteenth lunar mansion consisting of five stars.

3 Name of the fourth lunar mansion consisting of five stars figured by a cart.

4 A collection of three days (7th, 8th, 9th) beginning from the seventh day after the full moon.

At the death of a disciple, a *Ritwik*, a preceptor, a friend, or a *Srotriya* studying the same branch of the Védâ, at *Upakarmaṇ* (a ceremony performed before commencing to read the Védâ), and at *Utsarga* (dedication), the Védâs should not be studied for three days. (144)

If there is roaring of clouds in the morning and evening, an ominous sound in the sky, earthquake and dropping of fire-brands, the finishing of the Védâs and the study of the A'ranyakas should be stopped for one day and night. (145)

[Similarly, *i.e.*, the study should be stopped for one whole day and night] on Amávasyâ (the fifteenth day of the dark-half month), on the fullmoon day, fourteenth day, eighth day, on the day of solar or lunar eclipse, on the junction days of the seasons,* on the day when one partakes of food and accepts presents, on the occasion of a Srâddha. (146)

If any *pashu* (animals which are fourteen in number, *viz.*, cow, sheep, goat, horse, mule, ass and man—these domestic, and buffalo, monkey, bear, reptile, *ruru*-deer, spotted-antelope and deer—these wild ones), or a frog, mongoose, cat, horse and mouse, [happens] to pass between [a student and preceptor], or [on the day of] the hoisting and throwing down of the enemy's [standard], [Védic studies should be stopped] for one day and night. (147)

[Similarly it should not be studied] when a dog, jackal, ass, or an owl emits a noise, [when] the Sâmans

* Here the word *Ritu* refers to the summer, rainy and winter seasons, *i.e.*, on the *Pratipad* day of Chaitra, S'râvana, and Agrahâyana, the Védâ should not be studied.

are sung [when there is any sound] of arrows, [when] the cry of a person in danger [is heard], near an unholy [place or object], a dead body, a S'udra, a degraded caste, a cremation-ground, a fallen person, an unholy place, in an impure state, when the muttering of clouds and thunder is heard, when the hand is yet wet after eating, within water, in the middle of the night, when high winds blow, when ominous dust is showered, when the quarters are ablaze, at the periods of conjunction, when any fear (proceeds either from a king or a robber), while running, when a bad smell comes, when a good person arrives at the house, while going on an ass, camel, chariot, elephant, horse, boat, tree, or a desert. These thirty-seven are known as periods not fit for Védic studies. (148—151)

[One should not] cross an idol, a *Ritwik*, a *Snátaka*, a preceptor, the shadow of another's wife, blood, excreta, urine, saliva, turmeric etc., that had been rubbed on the person, and others (*i.e.*, water used for bathing, etc.) (152)

A learned *Brâhmaṇaḥ*, a serpent, a *Kshatriya* king and one's ownself should never be treated lightly. One should desire for riches until death, but one should never cut any person to the quick. (153)

[One should] throw at a distance [from the house] remnants of food, excreta, urine and water used for washing feet; and should daily follow the rules of conduct laid down in the *S'rutis* and *Smṛitis*. (154)

One should never touch with foot, a cow, a *Brâhmaṇaḥ*, fire and the remnant of cooked rice left after eating; should not vilify or chastise another; but one can reprove a son or a disciple [at the time of teaching]. (155)

[One should] perform religious rites carefully by deeds, mind and words; one should not perform a religious rite which is censured by the people and which does not lead to the celestial region [even if it is sanctioned in the Scriptures]. (156)

Having renounced dissensions with mother, father, guest, brother, *Jāmi* (sister, daughter or daughter-in-law) *Samvandhi* (father-in-law, brother-in-law, etc.,) maternal uncle, an old man, a boy, a diseased person, a preceptor, a physician, a dependant, a friend, a *Ritwik*, a priest, son, daughter, wife, servant, sister and kinsmen, a householder conquers all the regions. (157—158)

One should not, without uplifting the five *pinḍas* (funeral cakes), bathe in a pool of water belonging to another person. [But one can] bathe in a river, a tank, dedicated to a deity, a pool and a fountain. (159)

One should avoid the bed, seat, garden-house and the conveyance belonging to another person; one should not, except at a critical moment, partake of the boiled rice of a person who is not [entitled to maintain] Fire. (160)

A miser, one fettered in a chain, a thief, a eunuch, an actor, one living on bamboo (*i.e.*, bamboo-made articles), one notorious for doing evil deeds, a usurer, a public woman, a multitude of men, one initiated into a sacrifice before *Agnīsthoma*, a physician, a person in difficulty, an angry person, a loose woman, a drunkard, an enemy, a wily wight, a terrific [person], a degraded [individual], a *Vrātya* (a man of the first three classes who has lost caste owing to the non-performance of the principal *Saṃskārās* or purificatory rites, (especially the investiture of the sacred thread over him), a vain man

(*i.e.*, who performs religious works for name), one who partakes of eaten food, a woman having no husband or son, a goldsmith, one under the sole influence of a woman, one who works as a priest for the [entire] village, the seller of weapons, a blacksmith, a weaver, the seller of dogs, a cruel king, a washerman (or dyer of cloth), an ungrateful person, one who lives on killing animals, one who removes the dirt of clothes, the seller of wine, one whose house is visited by a paramour, one who points out others' faults, a liar, an oilman, a panegyrist, a seller of Soma-juice,—the food of all these persons should not be partaken of. (161—165)*

One should avoid food which has not been reverentially offered to an adorable person, useless meat (*i.e.*, of an animal which has not been sacrificed before a deity), which is full of hairs and worms, which though sweet by nature becomes acid when mixed with curd, which has been cooked a night before, which has been partaken of by another, which has been touched by a dog, which has been looked at by a degraded person, which has been touched by a woman in menses, which is offered with an announcement (who will eat this?), which, though belonging to one, is offered in another's name, which is smelt by a cow, eaten by a bird and has been knowingly touched by foot. (166—167)

* By the regulation "the boiled rice of a person who is not entitled to maintain Fire should not be taken," it has been laid down that the food of the S'ūdrās is not to be taken. But there were exceptions to this rule, and one could partake of the food of a servant, a cowherd, of one with whose family hereditary friendship had been maintained, of one who acted as a partner in the cultivation of lands, of a barber and of one who entirely surrendered himself. But this law no longer holds good now.

Of S'udrás: the food of a servant, of a cowherd, of one with whose family hereditary friendship has been maintained, of one with whom one cultivates land in half shares, of a barber, and of one who entirely surrenders himself, could be taken. (168)

An edible, which has been prepared a night before, and one, prepared with clarified butter or oil, and kept for some time, may be taken. Cakes of wheat and barley and that made of milk (dried up), [even] if not made with clarified butter or oil, [may be taken,] if they are not sour to the taste. (169)

[One should] avoid the milk of a *Sandhinī* (a cow in heat, *i.e.*, united with a bull or impregnated by him, or a cow milked unseasonably), of an *Anirddas'ahā* (within the ten days of impurity caused by the birth of a calf), or of one which has no calf, [as well as] that of a camel, a mare, an animal having two udders (excepting a she-goat), of wild animals (excepting a she-buffaloe) and of an ewe. (170)

[One should avoid] *havi* (clarified butter) made for the worship of a deity, [before the adoration is finished,] the juice of a pot-herb, that of a red-coloured tree, that of trees born of cuttings, meat of animals not offered in sacrifices, those born in a place where excreta is passed, mushrooms, meat of animals living on flesh, of *chātaka*, (a bird which lives on rain-drops), parrot, *pratuda* (such as hawks, parrots, crows, etc.), *tittibha* (a kind of bird), crane, horse, swan, domesticated animals, heron, water-fowl, *chakravāka*, *valākā*, *vaka*, *viskkira*, useless (*i.e.*, not made for a deity) *kṛisara* (a kind of food made of boiled sesame seeds), *saṁyāva* (made of milk, molasses and clarified butter),

pāyasa (made of milk, rice and sugar), *saskulī* (wheat boiled in clarified butter); (171—173)

[the meat of the birds] *sparrow*, *dronakāka*, osprey, fowls living on trees, geese, wag-tail, *Mriga*-birds whose species are not known; (174)

[the meat of] *chāsha* (bird) and of birds having red-feet, that of an animal killed at a slaughter-house and dried meat or fish. If one knowingly eats the same, one should fast for three days. (175)

Having knowingly eaten onion, [the meat of] domesticated hog, mushroom, village fowls, garlic and turnip one should perform *Chandráyaṇam*.* (176).

Sédhas (porcupine), crocodiles, tortoises, porcupines and rhinoceros—these five-nailed animals, and of fish, *Simhāsya*, *Rohita*, *Pāthina*, *Rājīva* and lobsters are allowed to be eaten by the twice-born. Listen now to the regulations regarding what meat should be taken and what not. (177—178)

[Taking meat] when life is in danger, at a *S'rāddha*, [as well as] *prokshita* (meat of an animal offered in fire for a sacrifice) and taking [the residue of] meat after having offered it to the twice-born, the celestials and the departed manes, does not lead to the commitment of any sin. (179)

That person of wicked deeds who slays animals improperly (*i.e.*, not according to proper rites), lives in a

* A religious observance or expiatory penance regulated by the moon's age (the period of its waning and waxing); in it the daily quantity of food, which consists of fifteen mouthfuls at the full moon, is diminished by one mouthful every day during the dark fortnight till it is reduced to zero at the new moon and is similarly increased during the light fortnight.

dreadful hell for days equal in number to the down (standing on) the animal's (body). (180)

From the renouncement of meat a Vipra attains to all the desired-for objects, the fruits of a horse-sacrifice, [and is respected like an] ascetic, although living like a householder. (181)

The purification of gold and silver [vessels], of pearl-oysters, sacrificial vessels, *graha*, stones, vegetables, cords, roots, fruits, clothes, *Vidala*-skin and others, of [*Prokshani*] vessels, and *Chamasa* (milking vessels) is, obtained by [mere] water, and that of *Charu*,* *Sruk*,† *Sruva*,‡ and of other§ vessels covered with clarified butter, with hot water. (182—183)

[The purification of] *Sphya** (a kind of sacrificial vessel called *Vajra*), winnowing basket, sacrificial antelope-skin, paddy, pestle, mortar and car, [is also made by hot water]. The sprinkling of water [also purifies] beddings and a collection of raiments. (184)

Paring or cutting purifies vessels made of wood, horns and bones; vessels containing fruits are purified [when] rubbed with the hairs of a cow's tail; sacrificial vessels [should be purified with] palms [and be used in sacrifices.] (185)

Woolen and silken raiments [are purified with] the ashes of plantain leaves, earth, cow's urine and water; *ams'upatta* (a kind of silk-cloth), with *Bael* fruits and blankets with cow's urine and water. (186)

* An oblation of rice, barley, and pulse boiled for presentation to the celestials and the manes.

† A sort of wooden ladle, used for pouring clarified butter in Sacrificial Fire; (usually made of trees like *Palās'a* or *Khadira*).

‡ A sacrificial ladle.

§ A kind of sacrificial vessel.

Silken raiments [are purified] with *gaurasarshapa* (cow's urine and water) and earthen vessels [if not particularly impure] with being burnt again. The hand of an artisan, articles for sale, articles obtained by begging, and the face of a woman, are [always] pure. (187)

The purification of earth [is encompassed by] rubbing, burning, or in time (*i.e.*, till the sign of the impure object is entirely destroyed), or by the sprinkling of cow-dung and water, or by rain, or by digging, or by rubbing with cow-dung. A house [is purified] by rubbing, and pasting [with cow-dung].* (188)

Any edible being made impure by the smell of a cow, or by hairs, insects and flies, water, ashes, or earth should be thrown into it for its purification. (189)

Tin, lead, copper and brass [are purified by] water mixed with ashes, that mixed with acid or [simple water; bell-metal and iron, by water [mixed with] ashes; and clarified butter [and similar] other substances [by mixing them with a profusion of them.] (190)

[The purification of] impure gold and silver [is encompassed by] the removal of smell by [the application of] earth and water; *Vaks'asta* (*i.e.*, any article that is always spoken of as being pure), any article washed by water and any that is not known, are [always] pure. (191)

Water that gives satisfaction to the cow, that is in its natural state and is on earth (*i.e.*, even when placed in an impure ground), is always pure. (192)

* The purport of the s'loka is that a house, should be daily cleansed and rubbed with cow-dung, the latter being regarded by the Hindus as a great disinfectant.

The meat of an animal killed by a dog [or by a] Chandāla, and of animals which live on flesh, [are, also, pure]. (192)*

The rays of the sun, fire, dust, shade, cow, horse, earth, air, frost and fly, even when touched [by a Chandāla], are [always] pure, [and so] is a young one while sucking milk. (193).

The face of a goat and horse is pure, but that of a cow, or the impurities of a person's body are not so. The roads are purified by the rays of the sun, moon, and the wind. (194)

Drops of water begotten in the mouth, drops [of water left after] rinsing, [and] beards inside the mouth are pure; [things] fixed on the teeth and not dropped, are [also] pure. (195)

After bathing, drinking water, yawning, sleeping, eating, walking, putting on cloth, weeping, [as also after] reading, [one should] rinse his mouth again, even if he has done it once [before]. (196)

Mud and water lying on a roadside and buildings made of burnt bricks, when touched by Chandālās or by other degraded castes, and by dogs and crows, are purified by air. (197)

Having practised penances, Brahmā created the Brāhmaṇās for protecting the Védās, pleasing the celestials and the departed manes, and for upholding religion. (198)

Brāhmaṇās, endued with Vedic studies, are superior to all [the other castes]; of them those, given to the performance of religious acts, are superior; of them those, gifted with the knowledge of self, [are superior]. (199)

* This is the last half of the *s'loka* so numbered.

The worthiness of a person is not [determined by] mere learning or asceticism; but he is known as a worthy person in whom both these exist. (200)

A cow, earth, sesame (seed), gold and other [similar articles], after being duly adored, should be given to [a qualified] person; nothing should be given by a learned person, seeking his own well-being, to an unworthy person. (201)

Nothing should be accepted by a person devoid of learning or of ascetic observances; having accepted [a present], [such a person] takes the giver and his own self downwards. (202)

[Presents] should be daily given to a worthy person, specially on [particular] occasions (such as solar and lunar eclipses, etc.); [even when] solicited, [presents] should be made with reverence and according to one's own might. (203)

Good-tempered kine, giving milk, having golden horns and silvery hoops, and covered with cloth should be given away with vessels made of bellmetal and with *dakshinā*.* (204)

The giver of such kine enjoys the celestial region for years corresponding to the number of down standing on their body. If any of them happen to be of the *Kapila*† kind, [the gift], again, rescues his family up to the seventh generation.‡ (205)

* A money present that is given to a recipient along with other presents on the occasion of a religious ceremony: for a Hindu believes that no gift is made perfect unless it is accompanied with a little money gift proportionate to one's own power.

† A brown-coloured cow is considered very auspicious.

‡ i. e., liberates from the fetters of worldly existence not only his own self but six generations upwards.

[If one], according to the full complement of ordinances, gives away an *Ubhayatomukhi** cow, the giver of such [a cow] enjoys the celestial region for years equalling the number of the down [standing] on her body [as well as that of her] calf. (206)

From the time [when] the two forelegs and the face of the calf, coming out of the womb, become visible till the hour she gives birth to it, the cow is to be known as the earth. (207)

Giving away some one (*i.e.*, whether gold-horned or not) either a *dhēnu* (*i.e.*, a cow yielding milk at the time), or an *adhēnu* (*i.e.*, not barren, though not yielding milk at the time), if she is not diseased or weak, the giver wins great glory in the celestial region. (208).

To remove the fatigue of a fatigued person, to attend the sick, to worship the celestials, to adore the feet [of a worshipful person], and to clear the residue of the food [partaken of by] a twice-born, is tantamount to the gift of a cow. (209)

By making gifts of earth, lamp, horse† food, cloth, water, sesame seed, clarified butter, shelter to a foreigner, *naivēshika* (a maiden), gold, and a beast of burden, one acquires great glory in the celestial region. (210)

By making gifts of houses, corns, cheering words of reassurance, (*i.e.*, of freeing from fear or terror), sandals, umbrellas, garlands, pastes, conveyances, trees, articles liked [by the recipients], and beds, one becomes greatly happy. (211)

The Védā‡ is full of all gifts ;§ therefore it is the

* The name of a cow : the description occurs in the next *śloka*.

† Some Texts read *Devālayam*, *i. e.*, Temple.

‡ The word in the Text is *Brahma* : it means here the Védā.

§ The word in the Text is *Sarvadānamayam* : it means here, that the fruits of all gifts are in the Védās, and, therefore, it is the highest

highest gift ; by giving it, one acquires the undecaying region of Brahmā. (212)

Even being qualified, one, who does not accept a present, attains to those regions which belong to those persons who always make profuse gifts. (213)

Kus'a, vegetable, milk, fishes, scents, flowers, curd, earth, meat, bed, seats, and corns should never be refused ; nor water. (214)

[Articles], brought unsolicited, may be accepted even from the perpetrators of iniquitous deeds, but not from unchaste women, eunuchs, outcastes and enemies. (215).

For the adoration of the celestials and guests, for the maintenance of elders and servants, and for the maintenance of one's own self, [one can] accept presents from all. (216)

Amāvashyá,* *Ashtakā*,† *Vridhhi*,‡ the dark half-month, the two *Ayanas*,§ the time fit for receiving the meat of antelopes, etc., the time when a qualified *Bráhmana* comes,|| the period of the Sun's equinoctial passage, the period of the Sun's passage from one Zodiacal sign to another, the appearance of a Portent foreboding

of gifts. Some Texts read *Sarvadharmmamayam*, i.e., which contains all forms of religion ; but we prefer the former reading, for the Context above refers principally to Gifts.

* The last day of the dark-half month.

† A collection of three days (7th, 8th, and 9th), beginning from the 7th day after the Half-Moon ; the eighth day of three months on which the Manes are to be propitiated.

‡ The Impurity caused by childbirth in a family.

§ The Sun's passage, north and south of the equator ; *dakshinam-ayanam*, winter solistice ; and *uttaram ayanam*, summer solistice.

|| This has been explained in the subsequent *s'lokas*.

great calamity, *Gajāchhāyā*,* the lunar and solar eclipse, the time when one is particularly disposed to perform a *S'rāddha*, are known as the periods [fit for the performance] of a *S'rāddha*. (217—218)

A youthful person, who has studied the four Védās; a *S'rotriya* (born in a good family); one endued with the knowledge of *Brahman*; one who knows the meaning of the *Véda*; one who is a *Jyēsthasámā*,† a *Trimadhu*,‡ a *Trisuparna*,§ a *Ritwik*, a sister's son, a son-in-law; one who has the sanction of the *S'āstrás* for holding a sacrifice; a father-in-law, a maternal uncle, a *Trināchikēta*,|| a daughter's son, a disciple, a relation by marriage, a friend; one who is steadfastly given to the performance of religious rites; one who is given to the practice of austerities; an *Agnihotri*; *Brahmacharinás*,¶ and the *Brāhmaṇás* who are given to the service of parents,—are the treasures of a *S'rāddha*.§ (219—221)

A diseased person (suffering from leprosy; or), one of defective limbs; one having extra limbs; one having

* The thirteenth day of the month when the Moon is in *Maghā*, i.e., the tenth lunar mansion containing five stars and the Sun is in *Hastā* i.e., thirteenth lunar mansion consisting of five stars.

† One who duly studies the *Sáman* called *Jyēstha Sáma*.

‡ Who studies carefully that portion of the *Rig-Véda*.

§ Who studies carefully that portion of the *Rik* and *Yajush*.

|| Who has read carefully that portion of the *Yajur-Véda*.

¶ The two classes of *Brahmacharinás*, namely *Upakurvanak* and *Naishtika*, i.e., one in a state of pupilage and desirous of becoming a householder, and one vowing perpetual celibacy.

§ i.e., These twenty-three classes of persons are qualified in helping the performance of a *S'rāddha*. In the Verses 217-218 the Author describes the time fit for the performance of a *S'rāddha*, and in 219-222 he describes the qualified persons. Some Commentators regard the first seven, the fourteenth, the twenty-first and the twenty-second as the leading *Brāhmaṇás*. Others hold that the first three epithets signify particular classes.

one eye; a son of a widow re-married; one who has deviated from his vow of celibacy by doing interdicted acts; a *Kuṇḍa* (a son begotten on a married woman by a paramour), a *Golas* (a son begotten on a widow by her paramour); one having bad nails; one having black teeth; one who teaches by taking fees; a eunuch; one who speaks out the defects of a maiden; one suffering under the ban of an imprecation; one who injures a friend; a slanderer, a seller of *Soma*, a younger brother married before* the elder; one who has renounced his parents and preceptors;† one who has partaken of a *Kuṇḍa*'s food; the son of an impious person, the husband of a widow, a thief, the performer of deeds interdicted in the *S'āstrás*,—are censured (*i.e.*, considered unqualified to perform a *S'rāddha*). (222—224)

[A person, desirous of performing a *S'rāddha*] should invite such *Brāhmaṇás* on the day previous remaining himself self-controlled and purified [all the while]; they too (*i.e.*, the *Brāhmaṇás*), should control their words, minds, body and deeds. (225)

Having invited them in the evening, he should receive them with questions of welcome and make them sit after they had purified their hands‡ and rinsed their mouths. (226)

On a little low ground in the south completely cleansed and purified, [he should], according to his might,

* The term includes also a younger brother who adores the Sacred Fire before his elder brother has done so, a person who gives his daughter in marriage to such a person, and a priest who performs religious rites for such a wight.

† It also includes him who renounces his wife and son without just reasons.

‡ *i.e.*, He should take up *Kus'a*-grass in his hand as also the *Brāhmaṇds*,

[make] an even number [of *Brāhmaṇās* sit] [on an occasion of a] *Daiva* (i.e., *Abhyudayika S'rāddha*), and an uneven number [on the occasion of a] *Pṛitrye* (i.e., *Pārvana S'rāddha*). (227)

In a *Daiva* [*S'rāddha*], two *Brāhmaṇās* [should be seated with their faces towards] the east; in a *Pṛitrye* [*S'rāddha*], three towards the north; [if incapable,] one on each occasion. [Similarly in the *S'rāddha*] of a maternal grandfather, and others. *Vaishwadaivikam* (offering to all the Deities), [may be performed once]. (228)

Having offered water for washing hands and *Kus'a* grass for making seat, [one,] ordered [by them], should inyoke [the *Vishwadévās*] with the Rich (Mantram)—“*Vishwadévās sa.*”* (229)

Thereupon having scattered wheat around, and sprinkled water in a vessel purified and containing two blades of *Kus'a* grass [with the Mantram].—“*S'annodévi,*” [he should scatter] wheat [with the Mantram].—“*Yavosi.*” (230)

With the Mantram,—“*Ya-divyá,*” [he should] dedicate the *arghya* into the hands [of the *Brāhmaṇās*], after having given water, scents, garland, incense, cloth and lamps. (231)

[Then he should] present coverings and water for purifying fingers; then making the sacred thread hang over the right shoulder, [he should] circumambulate the departed manes; then giving twice as much *Kus'a* grass and invoking the *Pitris* (departed manes) with the Mantram,—“*Us'antaste,*”† he should, ordered [by them],

* May *Vishwadévās* come here.

† Means “Be seated, O ye.”

recite [their names, *i.e.*, adore] with the "*Ayanti nā-*"* (Mantram). All works, done by wheat, should be performed with sesame seeds. [He should] perform, as before, the *arghya* and other rites (232—233). °

- Having dedicated the *arghya* and placed duly in a vessel what comes down [from a *Brāhmaṇa*'s hand], one should turn it upside down [with the Mantram,]—"*Pitribhyās sthana masiti.*"† (234)

Then having taken up food, soaked in clarified butter, for offering oblation to Fire, he should ask [the *Brāhmaṇās*, saying,—[I shall offer oblation to Fire]; ordered [with the Mantram,]—"*Kurushya*" (do), and having offered oblation to Fire, as laid down in the case of a *Pitriyajña* (the sacrifice performed for the departed manes), [he should], being self-controlled, place the residue of oblation in vessels, available at the time, but preferably in those made of silver. (235—236)

Having placed the food, inspired the vessel with the Mantram,—"*Prithivi pātram, ‡ &c.*" and recited the Mantram,—"*Idane Vishṇurvichakrame,*"§ he should place on that food the thumb of a twice-born (*Brāhmaṇa*) (237)

Having recited thrice the *Gāyatrī* with *Vyahṛiti* and [the Mantram,]—"*Madhuvâtâ,*" [he should] say,—["eat] at your pleasure;" [they, too,] having controlled their speech, should eat. (238)

Without being angry and hasty, he should give *Havishya* (vegetable diet with rice), doing them good till it gives gratification, after having recited the sacred Verses recited before. (239)

* The Mantram means "Come ye"

† Means "Be thou a seat to my *Pitris* (ancestors)"

‡ *i.e.*, the earth is the receptacle.

§ May Vishṇu come here.

[Then saying],—"Be ye satisfied with this boiled rice," and obtaining permission [to take] the remnant, he should scatter the food on the ground and give [them] water once again. (240)

Taking up all the boiled rice and mixing it with sesame seeds, [one] should, with his face directed towards the south, offer *pindaṇ* (funeral cakes) near the residue of the food [partaken of by the *Brāhmaṇās*] [as is the case in a] sacrifice for the departed manes. (241)

Similarly [funeral cakes should also be offered to] the maternal grandfather [and his two generations upwards]; then he should offer water [to the *Brāhmaṇās*] for rinsing the mouth; "*Svasti*" (may it be well with one), should be said; he should then perform *Akshayyodakam*.* (242)

Then giving *dakṣiṇā*, according to his might, he should recite "*swadhā*;"† being ordered to say, [he should exclaim],—"Swadhā (obeisance) unto the *pitrīs*." (243)

[After the *Brāhmaṇās*] had said,—"*Astu swādhā*" (here is *swādhā*), he should sprinkle water on the earth: [he should next say],—"May Vis'wadevās be pleased;" the *Brāhmaṇās* saying,—"*Yes*," he should recite the following (Mantram):—(244)

"May [the number of] givers, [of the knowledge of the] *Védās*, and children multiply in our family: may reverence for *S'rāddha* and other rites not disappear, and may objects to be given away be in profusion. (245)

* A rite in which one should give water into the hands of the *Brāhmaṇās*, saying,—"*May the fruits of this rite be unending*," and they, too, replying,—"*So be it*."

† An exclamation uttered on offering an oblation to the Manes, meaning obeisance.

"May our food be manifold; may we get *Tithim* (auspicious occasions for performing *S'rāddha*); may we get solicitous persons, and may we never beg."* (246)

Having said these [sweet words and having bowed [unto them, he should] send [them away] with the Mantram,—"*Vāje Vāje*,†" and being delighted, [he should perform the ceremony of] sending away in the order of precedence from the father upwards.‡ (247)

After having made erect the *pitri*-vessel, the same *arghya*-vessel in which *Samsravās* (water from the hands of the *Brāhmaṇas*) had been formerly deposited, he should send away the *Viprās*. (248)

Having followed [them to the boundary of his house,] with circumambulation from the left to the right,§ he should eat [the residue of] the food partaken of by the departed manes; he should, then, live like a *Brāhma-chārin* (i.e., lead a continent life) for the night together with the *Brāhmaṇas*. (249)

Having thus performed the *pradakshinam*||, one should, on the occasion of a *Vṛiddhi S'rāddha* (i.e., when an offering is made to the manes on prosperous occasions;

* This *s'loka* is not given in the body of the Text published from the A'nandās'rama, but is inserted in the Note, as being the reading of Boudhāyana.

† A Vedic Prayer, of which Vas'ishtha was the Author, with which the *Brāhmaṇas* and the divinities are sent away after the termination of a sacrifice.

‡ He should first send away the father and then the grandfather, and so forth.

§ The word in the Text is *pradakshinam*; circumambulation from the left to the right, so that the right side is, always, turned towards the person, or object, of circumambulation; a reverential salutation is made by walking in this manner.

|| i.e., Circumambulate the Souls of the departed Manes,

such as, the birth of a son, etc.,) adore the *Nāndimukha Pitris*;* [in this,] funeral cakes should be made with barley mixed with curd and jujube. (250)

Wearing the sacred thread over the right shoulder (*apasavyavat*), [one should perform] the *Ekoddishtham*, [in which] no oblation is to be offered to a Deity, [in which] there should be one *arghya* and one *pavitráka†* and which should be shorn of invocation and *agnikaraṇam* (i.e., the casting of the *pīṇḍāṇ* into the fire). (251)

One should say,—“*upatishthatām*,” instead of [the Mantram used in the performance of] “*Akshayyodakam*,” and “*abhiramaytam*,”‡ while sending away the *Brāhmaṇās* [instead of the Mantram, “*Vāje Vāje*”]; [the latter will say],—“*Abhiratās Sma*.”§ (252)

For the purposes of offering *arghya* [to the departed manes, one] should make four vessels containing scented water and sesame seeds; [then the water remaining in the *Pitripātras*, vessels known as] the *Prétapātra*|| should be discharged into (the vessels containing oblations for the departed manes). (253)

* The class of Manes, or deceased [ancestors, to whom the *Nāndimukha S'rāddha* is offered, i.e., a *S'rāddha* ceremony performed in honour of the Manes preliminary to any festive occasion; such as, marriage, etc.

† A ring of *Kus'a*-grass worn on the fourth [ring] finger; it may, also, mean two blades of *Kus'a*-grass used in purifying and sprinkling *ghee*.

‡ i.e., “Be ye satisfied.”

§ “We are satisfied.”

|| A vessel containing oblation for the departed spirit of the father. The word *Préta* is applied to father here; the meaning of the *s'loka* is:—Four vessels should be made; then the water in the first vessel called *Prétapātra*, i.e., the one intended for the father, should be divided into four parts, three of which should be placed in the three *Pitri*-vessels intended severally for the grandfather, the great grandfather and the latter's father.

[Reciting] the two [Mantras],—"Ye Samānds."* The last portion [of the rite, i.e., of invitation of the *Brāhmaṇās*, etc.,] should be performed as before. This "*Sapīṇḍikaraṇam*" and "*Ekoddistham*" may be performed even by a woman.† (254)

For one full year, one should give boiled rice and pitchers full of water to a *Brāhmaṇa* [in honour of] the person whose "*Sapīṇḍikaraṇam*" takes place within one year afterwards.‡ (255)

For one year, "*Ekoddistha*" should be performed, every month, on the date of the death, or every year; "*A'dya-S'rāddha*" [should be performed], on the eleventh day. (256).

[One should] give funeral cakes to kine, goats and *Brāhmaṇās*, or throw [them] into the fire or water; if the *Viprās* remain seated, [he] should not cleanse the remnant of the food partaken of by the twice-born. (257)

The departed manes become gratified with the proffered [oblations of] *Havishya* for one month; with *Pāyasa* (sweetened boiled milk, and rice) for one year;

* The Text is elliptical; it means:—For the purposes of offering *arghya* to the evil spirits, four vessels should be made ready with scented water and sesame seeds. Then, dividing into four parts the water deposited in the *Prétapātra*, one should place three parts in the three vessels intended, in case of a *Sapīṇḍikaraṇam* for a grandfather, great grandfather, and the latter's father, with the Mantram,—"*Yesamānds*."

† *Mitāksharā* says that this *S'rāddha* should be, also, performed for the mother, indicating that no oblation should be offered to the maternal manes on a *Pārvana S'rāddha*. Some, therefore, explaining the Text say,—"*Ekoddistha* should be performed even for the departed souls of one's own female relatives."

‡ The word in the Text is "*arvak*," which means "subsequent to a certain time," i.e., whose *Sapīṇḍikaraṇam* takes place within one year either on account of a childbirth, or for the sake of family custom, or on account the death of the qualified person.

with fish, venison, mutton, meat of birds, goat, spotted antelope, *Ena* (deer), *Ruru* (deer), boar (pork), and hare,—successively for one month more. (258—259)

The meat of rhinoceros, and of fish having large scales, honey, the food of ascetics (such as, rice growing without cultivation), the meat of black goat, *kālas'āka* (black pot-herb), the meat of an old white goat [offered at a *S'rāddha*], whatever one offers while at Gayā,* or on a *Trayodas'i* (thirteenth day of a fortnight) marked by *Magha* in the rainy season (*i.e.*, in the month of Bhādra), is said to yield un-ending fruits; there is no doubt [in it]. (260—261)

He, who, always, performs *S'rāddha* on all the days, beginning with the first (in the dark half of the month,) leaving off the fourteenth, obtains [in order] a [good] daughter, a [good] son-in-law, animals (goat, etc.), leading sons, [success in] gambling, agriculture, trade; two-hoofed animals (kine, etc.), one-hoofed animals (horse etc.); sons endued with *Brahma*-energy; gold, silver, tin; supremacy over his own kith and kin; and all desired-for objects. On that day (*i.e.*, on the fourteenth), (oblations in *S'rāddha*) should be offered to those who had been killed by weapons.† (262—264)

One, who, endued with faith and reverence and shorn of pride and egoism, duly performs a *S'rāddha*, [on days] beginning with [the one marked by the asterism] *Kṛittikā* and ending with *Bharanī*, obtains the celestial region

* *i.e.*, While performing *S'rāddha* at Gāya or on a *Trayodas'i* day.

† There are some variations in the reading of the Text published in Bombay. There is *jñāti* for *putrān*, and *sutān* for *tathā*. In the said edition, the second line of the 265th *s'loka* is numbered as the 264th.

Then comes the following additional line

पुत्रचक्रतां पुत्रान्वाणिज्य प्रभृतींस्तथा—

(after death), offspring, profusion of strength, [fertile] lands physical strength, accomplished sons, superiority over his caste people, good luck, prosperity, leadership, immunity from disease, fame, freedom from grief and sorrow, exalted position, wealth, learning, success in the practice of medicine and the use of base metals, kine, goats, lambs, horses, longevity, and all desired-for objects. (265—268)

Having been treated with oblations, [the *Pitri-Dévatās*,—Vasu, Rudra and A'ditya,] propitiate the departed manes of men.* (269)

Propitiated, the departed manes of men confer on them longevity, children, riches, learning, heaven, emancipation, felicity and kingdom. (270)

Vinâyaka† has been stationed by Brahmá and Rudra at the head of the *Ganas*,‡ [both] to obstruct and sustain religious rites. (271)

Listen to the characteristics of the person who is troubled by him. He, in a dream, goes into deep water, sees persons robed in silken raiments and having their hands shaven, rides carnivorous animals, lives in the company of low-caste people, asses and camels. (272—273)

While running, he considers himself followed by enemies. He is absent-minded, has fruitless ventures, and becomes depressed without any reason. (274)

* The first line of the Couplet

वसुरुद्रादितिसुताः पितरः आद्देवताः ।

though omitted in the Bengal Text occurs in the Bombay Edition.

† Name of Ganes'a.

‡ A troop of Demi-Gods considered as S'iva's attendants and under the special superintendence of Ganes'a.

Possessed by him, a king's son does not come by his kingdom; a maiden [does not get] a husband; and a woman on the way of becoming a mother, a child; (275)

A *S'rotṛīya* [does not get] the dignity of a preceptor; a student, his lessons; a merchant, his profit; and a cultivator, the [fruit of his] tillage (*i.e.*, a good crop). (276)

He should be duly bathed, as on a sacred day. Qualified *Brāhmaṇās* [four in number,] should be made to recite "*Swasti*" (may it be well with you) for him, whose body has been cleansed with the paste of white mustard soaked in clarified butter, whose head has been pasted with *sarvaushadhī* (a number of herbs) and *sarvagandha* (some fragrant articles), and who has been seated on a *Bhadrās'anā*. (277—278)

[One should] throw [a little of the compound] earth, [brought respectively from] the place where a horse is kept, from where an elephant is housed, from an ant-hill, from the confluence of rivers and from a lake; *rochona*;* scented articles; and *guggula*;†—into the waters, brought from a lake in four pitchers of one colour. Then *Bhadrās'anam* should be placed on a red bull-skin.‡ (279—280)

"I sprinkle thee with the water brought from a hundred currents, sanctified by the *Rishis*, and the

* A kind of yellow pigment called *Gorochand*.

† A particular fragrant gum resin.

‡ The passage is elliptical. It explains *Bhadrās'anam*, mentioned in the preceding *s'loka*, as, "Four pitchers, filled with water, bedecked with mango-leaves, pasted with sandal and covered with garlands and new cloths, should be placed on the four sides of the altar. Then five sorts of powders of five colours should be placed on it. Then a red bull-skin should be spread over it. And, above it, an awning of white cloth should be placed."

Thousand-Eyed King of the Celestials (Indra); may those sanctifying waters purify thee.* (281)

"May Varuṇa, the Lord of the Firmament, Sūryya (Sun-God), Vṛihaspati, Indra, Vāyu (Wind-God), and the Seven Rishis,† grant thee lordly powers. (282)

"May the Water always remove the ill-luck [that resides in] thy hairs, the parting line of thy hairs (*seemanta*), head, forehead, the two ears, and the two eyes."‡ (283)

[Then,] taking up with his left hand *Kus'a*-blades, [the priest] should offer oblations of mustard oil in a ladle, made of *Udumvara*-tree, on the head of the person thus bathed, [reciting the Mantrams],—"Mita, Sammita, S'ala, Katangkata, Kushmāṇḍa, and Rājaputra" [all] supplemented by "*Swāhā*." (284—285)

Having spread *Kus'a*-grass on all sides, he should offer [oblations of food to the Deities,—Indra, etc.,] on the crossing of four roads, [lighted] by the Sun, with the "*Bali*-" Mantrams, [reciting] the names [of the Deities] coupled with "*Namas*" (obeisance).§ (286)

Boiled rice, a sweetmeat made of ground sesamum and sugar, boiled fish and raw fish, such like two sorts of meat (*i.e.*, raw and cooked), variegated flowers,

* With this Mantram, ablution should be performed with the water of the first pitcher.

† The word in the Text is *Saptarshi*: The Seven Sages,—Marichi, Atri, Aṅgiras, Pulastya, Pulaha, Kratu and Vas'ishtha.

‡ With these three Mantrams, the presiding priest should pour the contents of the first three pitchers and then should sprinkle the performer with the water of the fourth.

§ The passage requires a little elucidation:—The sacrificer should himself prepare *charu*, food. Then, reciting the Mantrams, such as, "*Om, Indrāya namas*," and so forth, he should offer the food to Indra, Agni, Yama, Nirhṛiti, Varuṇa, Vāyu, Soma, Is'āna, Brahmā, and Ananta."

sweet scents, three sorts of wine, radish, *purika*, (a kind of cake), *pupa* (a preparation of wheat fried with clarified butter), similarly garlands made of the fruits of *Ricinus Communis*, boiled rice mixed with curd, thickened milk, treacle, cakes with *Modaka*,*—having collected all these in one vessel, he should offer them] ; and, afterwards keeping his forehead on the earth he should sit before *Amvikā*, the mother of Viṇāyaka. [Then,] offering her *arghya* and handful *Durva*-grass blades, sesame seeds and flowers, [he should pray]. (287—290)

“O thou endued with lordly powers, give me beauty, fame and good luck; grant me sons and riches and confer on me all desired-for objects.” (291)

Thereupon putting on a white cloth, adorned with white garlands and being rubbed with white scented powders, [he] should feed the *Brāhmaṇās* and give two pieces of cloth to the preceptor. (292)

Having, thus, worshipped Viṇāyaka and the *Grahas* (Planets) duly, one attains to the fruits of his actions and most excellent prosperity. (293)

Having, thus, adored, always (*i.e.*, daily), [and] offered gold and silver ornaments to Aditya, Kārtikéya and the lord of *Mahāgaṇas*, one acquires *Siddhi* (emancipation). (294)

Desirous of riches, peace, rain, longevity and nourishment, one should perform the *Graha-Yajña* (adoration of the Planets), or for exorcising the enemies. (295)

The Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu are known as the *Grāhas* or Planets. (296).

* A compound of certain powdered medicinal drugs duly dressed which gives strength and hilarity.

[The images of the] *Grahas* should be made in order, [one, each,] from copper, crystal, red sandal; two, from gold, [and one, each,] from silver, iron, lead and bell-metal.* (297)

They should be painted on a canvass in their respective colours, or in a *maṇḍala* (mystic diagram) with scented powders; then clothes and flowers of their respective colours are to be offered. (298).

Scents, armlets, incense and gum resin should be given. Each deity [being adored with a different] Mantram, *charus* (sacrificial food) should be prepared. (299).

The same number (*i.e.*, nine,) of Mantras [such as],—*Akrishṇēnalman*, *dēvās*, *Agnimurdhā divas Kakut*, *Udvudhyshwa*, *Vrihaspatiatyadarhya*, *Annātparisruta's Shannodevis*, *Kandat*, *Ketum Krinam*, should be recited in order.† (300—301)

Arkas, (Sun-plant), *Palās'a*, *Khadīra*, *Apāmārga*, *Pippala*, *Udumvara*, *Shami*, *Durvā* (grass), and *Kus'a*, are, in order, the sacrificial fuels [of the Nine Planets. (302)

With each [class of] *Samidh*,—soaked with honey, clarified butter, curd, or thickened milk,—oblations, either one hundred and eight, or twenty-eight [in number], should be offered. (303)

A wise man should offer to the *Brāhmaṇās*, for eating [in honour of] the *Grahas*, respectively cakes made of

* The Bombay Edition makes a *s'loka* with one line. The making, of the images of the *Grahas*, has been described at length in the *Matsya-Purāṇam* and *Devi-Purāṇam*.

† These nine Mantras should be recited in honour of the Nine Planets. Instead of *Kramāt* in the *Bengali* reading, the Bombay Edition reads *api* in the last Couplet.

treacle, *Pāyasam*. *Havishyam*, *Shasthika*, cake mixed with thickened milk, that mixed with curd, clarified butter, powdered, sesame seeds, meat and various other edibles; or whatever is secured by him, according to his might, [should be offered] duly with reverence. (304—305).

A *dhēnu* (a cow that yields milk,) conchshell, a bull, gold, cloth, a (white) horse, a black cow, weapons made of iron, and a goat,—are, in order, the sacrificial presents [laid down for the adoration of the Planets]. (306)

One should, with care, adore, at that time, the [particular] Planet that is offended with him. This boon was conferred by Brahmā [on the Planets]:—"Adored, you will, also, worship them, *i.e.*, the sacrificers)." (307)

The rise and decline of kings and the creation and destruction of the universe are under the influence of the Planets; so they are known as the most adored. (308)

A king should be endued with great energy, munificent,* grateful, given to the service of the aged, humble, virtuous,† born in a good family, truthful, pure, up and doing, well-read in the *Dharma-S'āstrās*,‡ large-minded, devoid of a fault-finding spirit, virtuous, shorn of vices, (such as gambling, etc.), learned, heroic, capable

* The word in the Text is *Sthulalakshyas*. The Bombay Text has explained it as, *vahupraddas*, *i.e.*, munificent. It may, also, mean, "learned, wise, competent to recollect both benefits and injuries." Or it may mean "experienced."

† The Text is *Sattwasampanna*: literally, 'virtuous;' particularly it means "who does not deviate from justice even under the pressure of difficulty."

‡ There is a difference in reading: *dhritimān* (intelligent), or *smritimān*, *i.e.*, one who has mastered the *Dharma-S'āstrā*

of keeping secrets, capable of hiding his own shortcomings, well-versed in logic, polity, *Vārtā* (economics), and *Trayī* (three [Védās]).* (309—311)

He should make his ministers, [of persons who are] wise, born in good families (*i.e.*, of those who are hereditary ministers), grave and pure. With them, or with the *Brāhmaṇās*, and, afterwards, with himself [he should] deliberate the affairs of the State. (312)

He should make his priest, [of a person] who knows how to propitiate the Planets, is well-grounded in the *S'āstras*, born in a good family, well-versed in the theory of polity and in the rites of peace-making as laid down in the *Atharvaṇ*. (313)

He should appoint a few *Brāhmaṇās* for performing the rites [laid down] in the *S'ruti* and *Smṛiti*, and celebrate various sacrifices with profuse sacrificial presents. (314)

He should offer unto the *Viprās* various objects of enjoyments and riches. What is given to a *Vipra*, becomes an unending treasure to kings. (315)

It is said [that an oblation, offered to] a *Vipra*-Fire, is [more] purifying than, and superior to, those rites [*Rājasūya*, *etc.*,] performed near fire, for in it there is no defect, no destruction of animals, and no penance. (316)

[He] should try to acquire, by fair means, objects not acquired; and keep carefully the acquired ones; multiply the protected ones, according to the laws of political economy; and distribute the surplus wealth amongst worthy persons. (317)

When making any gift of land, or making any permanent arrangement, he should have the terms com-

* This and all the subsequent *s'lokās* describe the accomplishments and duties of a king. This section is called *Rājadharmaprakaranam*.

mitted to writing for the information of the future good king. (318)

Writing, on a canvass (made of cotton), or on a copper-plate, [the names] of his own family [three generations upwards from his father], their own (*i.e.*, his own name and that of the recipient), the quantity of the gift, [the four] boundary lines of the land, and marking it with his own coin, his own signature and with the date [of the gift], the king should make the deed permanently valid. (319—320)

He should live in a country which is picturesque, where animals multiply, where living is cheap and which abounds in trees and hilly rivers. There he should make forts for the protection of his men (soldiers, followers, etc.), treasure and his ownself. (321)

He should appoint devoted, clever and honest men in posts suited to them and energetic men in the works of collection and disbursement. (322)

Whatever is acquired,* should be given to the *Viprās*; and protection [should be given] to the subjects; there is no religion higher than this for kings. (323)

Those who for [the protection of] lands (*i.e.*, kingdom) are killed, without retreating from the battle-field, by weapons not poisoned, repair to the celestial region like the *Yogins*. (324)

The footsteps of the un-retreating, [even when] the army is routed, are like sacrifices;† the king takes the virtue of those who fly away for not being killed. (325)

* Some Texts read *ranārjitam*, *i.e.*, acquired in battle. We have adopted the Text *yadupārjitam*, *i.e.*, whatever is acquired.

† *i.e.*, Such persons reap the fruits of the *As'wamedha* Sacrifice at every footstep.

[One] should not kill him who says—"I am yours," a eunuch, one who is disarmed, one who is engaged in an encounter with another, one who has beaten a retreat from the field, nor should one lay his hands upon the visitors and others (*i.e.*, the musicians, etc.). (326)

Having performed the work of protection and risen up early in the morning, he should himself look after the work of collection and disbursement; then, looking after the work of litigation, he should bathe and take his meal at ease. (327)

[He should, then,] deposit in the treasury all the gold brought in by persons engaged in the work, and, then, see the secret emissaries and the envoys (sent by other kings) along with his ministers and dismiss them. (328)

Thereafter he should either enjoy himself [his] leisure, or surrounded by [his] ministers. Then inspecting the army, he should, with the commanders, concert [measures for their improvement.] (329)

Then having finished his evening adoration, he should listen to the secret report of the confidential spies. [He should], then, enjoy singing and dancing, take his meal and study the Védās. (330)

He should go to sleep with the sound of bugles and arise similarly; and should deliberate mentally about the *S'ástras* (scriptural injunctions) and all his duties. (331)

Then, with respectful welcome, he should despatch emissaries to his tributary chiefs and other kings. Then, showered with blessings by the *Ritwikás*, the priest and the preceptor, he should see the astrologers and physicians, and confer on the *S'rotriyás* kine, gold, lands, maidens, and articles necessary for domestic use and household comforts. (332—333)

A king should be forgiving to the *Brāhmaṇās* and simple to the objects of love, wrathful to the enemies and be like a father to the servants and subjects. (334)

By protecting [the subjects] righteously, [a king] reaps the 'sixth part of their virtue,—for the protection of subjects is superior to all forms of gift. (335)

He should protect subjects oppressed by cheats, thieves, wicked people, robbers and specially the *Kāyasthās*. (336)

A king gets a moiety of the sin committed by unprotected subjects, since he receives a revenue from them [for the purposes of protection]. (337)

Learning through secret emissaries the movements of those who are in charge of administration, a king should honor the good (officers) and punish the wicked (ones). (338)

Having deprived the bribe-takers of their possessions, he should banish them, and should, always, settle the *S'rotrīyās* with honour, gifts and good treatment. (339)

A king, who multiplies his treasury by unfair [taxation] from the kingdom, is, in no time, shorn of prosperity and meets with destruction along with his own people. (340)

The fire, engendered by the grief [consequent on] the oppression of subjects, does not return without consuming the family, prosperity and vital airs of the king. (341)

By bringing another's kingdom under his subjection, a king reaps the same virtue which he does by protecting his own kingdom. (342)

When [a foreign kingdom] is brought under subjec-

tion, he should observe the conduct, law and family practices obtaining in the same kingdom. (343).

Secret counsel is the root of a kingdom; therefore, he should keep his counsel close, so that others may not get a scent of an action till its consummation, (*i.e.*, the final result). (344).

Kings in the neighbourhood, those [residing] beyond that, and those [living in the territories] after that, [should be considered severally] as enemies, friends and *Udāsīnās* (unconcerned). Ascertaining the movements of these circles [of kings], [he should win them over by adopting,] in order, conciliatory and other [measures.] (345).

The expedients,—conciliation, gifts, dissension and punishment,—when duly applied, yield success. Punishment [should, always, be adopted] when there is no other means to follow. (346)

[A king] should duly apply the [sixfold] *guṇās* or modes of policy, *viz.*, treaty, hostilities, attack, maintaining a post against an enemy, forming or seeking alliance and double-dealing.* (347)

He should, then, start [for conquering] a foreign kingdom, when it is prosperous with corns, the enemy is weak, and his own animals and soldiers are in most excellent state. (348)

The success of a work lies [both] in *daivam*† (divine grace) and manliness; of them manliness of a pristine birth is manifested in *daivam*. (349)

* The word in the Text *dvaidhibhāvam*. According to some, it means 'double-dealing,' or 'duplicity,' 'keeping apparently friendly relations with the enemy.' According to others, it means 'dividing one's army and encountering a superior enemy in detachments, harassing the enemy by attacking them in small bands.'

† It is, sometimes, translated as *Destiny*.

Some [say that success originates] from divine grace; some, from nature; some, from time; and some, from manliness. But those, who are of clever understanding, desire fruits in the union of all these. (350)

As there can be no movement of a car with [only] one wheel, [even] so *daivam* does not succeed without manliness. (351)

Since the acquisition of friends is superior to that of gold and land, therefore, one should endeavour to secure a compact and steadfastly observe it. (352)

A [qualified] king, minister, subjects, fort, treasury, sceptre,* and friends are mentioned as the seven limbs (component parts) of a kingdom. (353)

Having obtained such [a kingdom], the king should hold out the rod of justice to the wicked. Formerly virtue was made by *Brahmā* in the shape of punishment. (354)

It is incapable of being righteously administered by an avaricious person of weak understanding, [but it can be so administered] by a truthful, pure and intelligent [person], who has good helpmates. (355)

When duly† administered, it delights all the universe consisting of the celestials, *asurās* and the human race; otherwise it fills them with compunction. (356)

Improper administration of punishment leads to the destruction of [the attainment of] the celestial and other regions, and of fame. Whereas proper ad-

* The word in the Text *dandam*. Some explain it as the fourfold division of an army, *viz.*, the elephant-, the horse-, the car-, and the foot-, soldiers.

† The word in the Text is *Yatha-Sāstran*, *i.e.*, according to scriptural injunctions.

ministration of punishment secures [the acquisition of] the celestial region, fame and victory. (357)

Whether a brother, a son, a preceptor, a father-in-law, or a maternal uncle,—none, can escape from the punishment of the king, if he deviates from [the performance of] his own duties. (358)

The king, who punishes those who deserve punishment and kills those who deserve death, reaps the fruits of sacrifices well-performed with a thousand sacrificial presents. (359)

Having thus meditated upon [the courses of [law] like the fruits of a sacrifice, the king should, [himself,] daily look after the separate administration of justice, encircled by the members [of his court]. (360)

Having duly punished [men of his own] family, caste, division and class, and the subjects,* the king should place them in the [right] path. (361)

An atom of dust, which is [seen moving] in a sun-beam through the lattice, is called *trasarēṇu*. Eight *trasarēṇus* make one *likshá*; three *likshás*, one *rajas'arshapa*; three *rajas'arshapás*, one *goura*; six of these, one *madhya*; three of these, one *krishmalá*; five of these, one *máshá*; and sixteen of these, one *suvarṇa*. A *palam* is said to consist of four or five *suvarṇás*. [The above is the standard of gold.]

Two *krishmalás* make one *rupyamáshá*; and sixteen, one *dharāṇan*. (362—364).

With ten *dharāṇás*, one *shatamána* or *palam* [is formed]. Four *suvarṇás* make one *nishka*. [This is the standard of silver].

* The word, literally, means—"people of the country," but, here it, refers to the people in general.

Copper, weighing a *karsha* (a weight of gold or silver equal to sixteen *māśhās*), [makes] a *pañās*. (365)

Eighty thousand *pañās* is the penalty of *uttam-sāhasas*;* half of it, *madhyama* (i.e., second class); and half of the latter, *adhama* (i.e., third class or the lowest form). (366)

[There are various forms of] punishment; such as, saying "fie," using harsh words, imposing fine, and corporal punishment or death. One, or all, of these, should be dealt out to a culprit. (367)

Knowing [the nature of the] crime, country, time, strength, deed and wealth, [the king] should mete out punishment unto a culprit. (368)

Thus ends the First Chapter treating of A'chāra in the Dharma-S'āstra of Yājñawalkya.

* The highest of the pecuniary punishments,—a fine of 1,000, or, according to some, 80,000 *pañās*.

the
and
vi.
la

Two
one *dhara* me

With ten
formed. Four
the standard of silver.

* The same literally means
the same as the above.

CHAPTER II.

[LAWS AND REGULATIONS IN GENERAL.]

ALONG with the learned *Bráhmaṇás*, the king, shorn of anger and avarice, should look after law-suits according to the Codes of Law. (1)

The king should appoint, as his courtiers, [persons] possessed of Vedic knowledge, conversant with the laws of morality, truthful and impartial towards friends and foes. (2)

A *Bráhmaṇa*, knowing all forms of religious duties, should be appointed [as an administrator of justice] along with those members, if the king is unable, for some [pressing] cause, to look after the law-suits [himself]. (3)

The members,—if they, out of resentment, lust, or dread transgress the laws,—should be punished severally with double the penalty of the [person defeated in the] law-suit. (4)

If oppressed by enemies with means transgressing the law and the established usage, [a person] applies to the king,* it will form the subject-matter of a law-suit,

What is said by the complainant should be written before the defendant and be marked with [the name of] the year, month, fortnight, day, name and caste [of the parties].† (6)

* The word in the Text is *Rájne*, literally, 'to a king;' but it, also, implies here 'to any officer in charge of the administration of justice.'

† The following should never constitute the subject-matter of a law-suit, (1) *viz.*, *aprasiddha*, *viz.*, something uncommon; as, he has taken my flower formed in the sky and does not return it: (2) *nirāvada*, *viz.*, frivolously vexatious; such as, such a person works in the light of my lamp: (3) *nirartha*, *i.e.*, some thing incomprehensible: (4)

Before the complainant, should be written the reply [of the defendant, after he has] heard the purport [of the complaint]; then the complainant should immediately write down the evidence in favour of his petition]. (7)

If [the evidence] is conclusive, he gains the case; otherwise the result is adverse. In cases [about money-lending, etc.], the legal procedure is pointed out as having four feet (*i.e.*, four stages).* (8)

[EXCEPTIONAL REGULATIONS.]

Without having acquitted himself of the charge, [a defendant] should not bring a counter charge against him (*i.e.*, the complainant), even when a charge is brought against him by another;† [nor should he] contradict his statement. (9)

nishprayojana, *viz.*, useless; as, such a person reads in our quarter: (5) *asādhyā*, *viz.*, impossible, such as, he laughed at me: (6) *viruddha*; as, such person has abused me.

* The four *pādas* or procedures are :—The first is *bhāshāpāda*, *viz.*, the petition of the complainant should be written down, as it is, before the defendant; the second is *uttarapāda*, *viz.*, the reply of the defendant should be written down before the complainant; the third is *kriyāpāda*, *viz.*, the complainant should have the statement of his evidence written down; the fourth is *sādhyasiddhipāda*, *viz.*, success, if the evidence is proved, otherwise the result is adverse.

† *i.e.*, A defendant should not bring a counter charge against the complainant till the charge, brought against him by the latter, is answered or that by any other person is properly defended.

The following interpretation of this *s'loka* is given in *Mitāksharā* :—“Another complainant cannot bring a charge against the same defendant till the case, instituted against him by the first plaintiff, is over, and the complainant should never contradict his statement both at the time of making his petition and of writing it down before the defendant.”

In *kalaha* (i.e., cases relating to the use of abusive language, *vakpârushya*, and those about beating, *dandaparushya*) and *sâhasa* (i.e., destruction with poisoned weapons), [one] can bring a counter-charge: bails capable [of paying the fine or the decreed amount] when the case is decided, should be taken from both the parties. (10)

In [the case of] denial [by the defendant, if the claim] is established [by the plaintiff by evidence, the defendant] must pay [to him] the amount [sued for] and to the king an equal amount [as a penalty]; one bringing a false charge must pay double the amount sued for [as a penalty, to the king]. (11)

In offences about destruction by poisoned weapons, theft, the use of abusive language, livelihood and imprecation [where delay in the administration of justice may lead to the destruction of life and wealth], and in those about women (i.e., about vilifying a respectable lady or the right of a servant woman),—the defendant must answer the charge immediately; elsewhere [the granting of time depends upon the will [of the judges]; so it is laid down in the *Smritis*. (12)

He,—who goes about from one country to another, who licks the corner of his mouth, whose forehead perspires, whose face becomes discoloured, whose mouth is dried up, whose words falter, who gives vent to many contradictory words, whose words and looks do not please others, who bends his lips and naturally comes by disfigurement in word, deed, body and mind,—is described as a wicked person [both in the matter] of complaint and that of giving evidence. (13—15).

He,—who, resorting to a grandiloquent speech,* tries to secure the questioned wealth,† who flies away,‡ who does not speak anything on being summoned§ [by a judge],—is described in the *Smṛiti* as being the weak party and is punishable. (16)

If witnesses of both the parties are present, those of the plaintiff [should be examined first; [but] if the plaintiff's party be weak, those of the other side|| [should get the precedence]. (17)

If any complaint with a wager (*i.e.*, if I am defeated, I shall pay such a sum), is laid, the king should punish the defeated person with a penalty of fine, [to be paid] to the king, and the amount [of the wager], [to the successful] party. (18)

Having refuted the fraud,¶ the king should unite his judgment with the true fact. Even a true fact when not

* The word is the Text is *Svatantri*, literally, depending on one's own self; but, here, it means 'one who, without giving any evidence, in support of his contention, tries to gain it by a grandiloquent speech.'

† The property belonging to a person of an inferior caste not acknowledged by him as his own.

‡ Literally, 'going away quickly;' but, here, it means 'who flies away when any charge is brought against him in a Law Court.'

§ *i.e.*, When summoned by a Judge he appears before him to answer a charge.

|| The procedure is, that after hearing of the substance of the plaint, the deposition of the defendant should be taken down before the plaintiff. Then the plaintiff should produce his witnesses. But a doubt may arise whether the plaintiff should produce witnesses in support of his complaint after the defendant has given his reply supported by evidence or only after he has merely filed his statement. To remove this doubt the author of the *Smṛiti* has introduced this verse.

¶ *i.e.*, Having determined the true fact from the deposition and evidence of the defendant. We have given the literal translation in the body.

supported by evidence, becomes vitiated in a legal procedure. (19)

[If a defendant] denies [the possession of all the articles] mentioned [in the plaint], and if one is proved to be in [his] possession, he must be compelled by the king to surrender [all the rest]; but what is not mentioned in the [original] plaint should never be admitted.* (20)

If there is a conflict between two legal points, equity should supersede law. The rule is that a Religious Code is superior to a Legal Code. (21)

Written document, lawful possession and witnesses are described as the evidences [of a case] ; in the absence of even one of those, a *divya* (divine test or ordeal) is spoken of [as an evidence]. (22)

In all law-suits [about monetary transactions where the cases of both the parties have been proved], the defendant must be made to gain the case;† in [cases of] mortgage, acquisition by gift or purchase, the first party must gain the case.‡ (23)

* The *s'loka* is elliptical: The purport is:—Supposing a man makes a complaint that such and such a person has taken from him fifteen gold coins, fifty silver coins and two pieces of cloth, and the defendant in reply denies the charge absolutely. If it is proved that the defendant has in his possession even a single article amongst those mentioned in the plaint, he will be compelled to surrender all the rest, or what is equivalent to the same thing or pay their full value in cash. But if after the case is proved, the complainant mentions any more article besides those mentioned in the original plaint, his petition must not be entertained.

† Supposing a case comes up where the plaintiff says,—“A has borrowed Re. 1 from me.” The defendant A in reply says,—“Yes, I borrowed the amount, but I have paid it back.” In such a case, where the statements of both the parties are proved, the defendant must gain the case.

‡ A mortgaged his house first to B, and then to C; he is unable to release it; both B and C sue A to get possession of the house. The

The right [of a person] to a land (immovable property), when he [the owner], seeing his property encroached by another, does not question,* extends over twenty years; [the right in such a case] for movable property [is limited to] ten years. (24)

[But these limitations, of twenty and ten years [respectively], do not hold good in cases of] mortgaged articles or properties, boundaries, *upanikshepa* (articles deposited in trust with the names and numbers specified), properties of the invalid and minor, *upanidhi* (a sealed box, kept in trust without mentioning its contents), land-revenue, and the properties of women and *S'rotriya Brāhmaṇas*. (25)

[An administrator of justice] should make the person, who uses the mortgaged property, etc. (*i.e.*, those mentioned above, against the knowledge of the owner), return the same to its [rightful] owner and pay, as penalty, to the king the same amount or what is consonant to his position. (26)

A'gama (acquisition by purchase or gift) [is a claim] superior to [that of] possession, but not to [that of] hereditary possession; but even a lawful acquisition by purchase or gift is not a strong claim if there is no [proof of] possession.† (27)

mortgage, first to B and then to C, is proved. B must be given possession of the house. Similarly in matters of gift and purchase.

* *i.e.*, Does not take any legal steps to recover it.

† The law is this:—In the case of the first owner the proof of purchase or acquisition as gift is the strongest evidence for establishing his claim; in the case of a hereditary owner of the fourth degree, the proof of possession is the strongest evidence. But in the case of one, who inherits it from his father or grandfather, the acquisition by purchase or gift must be supported by possession.

If any suit is brought against a person who has acquired [a property] by purchase or by receiving it as a gift, he must recover it [by proving his *āgama* or acquisition]; but not so in the case of his son or grandson; in the [latter] case [the proof of] possession is stronger. (28)

[If the first owner], being sued for, dies, his successor must recover it [by proving the lawful acquisition by purchase or gift]; there lawful possession is no instrument (or evidence of his right) unless it is supported by *āgama*. (29)

If *āgama* or lawful acquisition is [proved] valid, lawful possession becomes an evidence; but if *āgama* is not [proved] valid, possession does not form an evidence. (30)

In legal procedure for men *Pugās* (unions or corporations of citizens or villagers) appointed by the king, *S'rénayās* (corporate bodies), and¹ friends and relatives (*Kulāni*), are considered superior or competent in order (of precedence).* (31)

[But the king] can reverse the judgments, delivered through force or fear;—those [in cases, instituted by] women, conducted in the night, in close doors and outside the village;—and those decided by enemies. (32)

A law-suit, [instituted] by a drunkard, an insane person, a diseased person, one addicted to gambling, a

* For an appeal of a law-suit, decided by a Union of one's own people, the appellant should approach the Union of the Citizens or Villagers; for a second appeal, he should approach the Union of the Citizens or Villagers appointed by the King. These Unions are something like Law Courts. A man should approach, in order, the Higher Court for the decision of his law-suit and the judgment of the Highest Court is final. But even the judgment of the Highest Court can be quashed by the King in cases mentioned in the subsequent Couplet.

boy, one under the influence of fear, etc.,* and one instituted by a person having no personal connection, is not maintainable. (33)

When any lost valuable article is obtained [in a brothel, etc.,) it should be given by the king to its owner [if he can, by pointing out distinctive marks, establish his claim]; but he, who presses his claim without [pointing out any] distinctive marks, deserves punishment equal [to the value of] the article [in question]. (34)

If the king comes by any [hidden] treasure, he must give half of it to a *Brāhmaṇa*. But, then, again, [when] a learned *Brāhmaṇa* [happens to find out any,] the whole [treasure] should go to him, for he is the lord of all. (35)

If any other inferior caste comes by a [hidden treasure], the king takes one sixth of it; [if, however,] without informing [the king of its acquisition, he attempts to appropriate himself [the whole], he should be punished and [the treasure] confiscated. (36)

When an article, stolen by a thief, [is recovered], it should be given by the king to the person [to whom it belongs]; if he does not give it, he is visited by the sin of [committing thefts]. (37)

[LAWS RELATING TO LOANS.]

IN a loan on mortgage the interest, every month, is one eightieth part [of the capital]; on other loans the interest is to run at two, three, four and five per cent., in order of the castes [taking such loans].† (38)

[Persons,] going to a dreary forest, [for carrying on trade, must pay] ten per cent., [as interest]; persons

* Such as, one instituted by a person who has rebelled against the city.

† i.e., If a *Brāhmaṇa* takes One Hundred Rupees as loan he shall have to pay interest at two per cent., and so on.

going to the sea, shall pay twenty per cent., but all castes should pay to all castes interest at the ratio of [their] respective [castes]. (39)

A young one [should be given as interest, in case of a loan] of female animals (as cow); [the interest on loans] of liquid substances (such as, clarified butter, oil etc.,) should be eight times; [on loans of] cloth, grains and gold, [the interest should be] four, three and two times according to the *Smritis*.^{*} (40)

One must try to realize [by any means] the money obtained [by another from him either as a loan or by any unfair means]; he must not be remonstrated with by the king; if [the debtor,] being pressed [to pay back the money], goes to the king [for a remedy], he must be punished and made to return the money. (41)

A debtor, [when sued for by a number of creditors of the same caste,] must be made to repay the money to the creditors in order [of the date of taking such loans]; [but when the creditors are of different castes,] the king, after having [first] paid the *Brāhmaṇa* [is to return the balance] to the other castes. (42)

A debtor is to be punished by the king [with a fine of] ten per cent. [of the amount] realized. The creditor, for having obtained [his money], should pay the king five per cent., [of the amount received].[†] (43)

* In this Couplet law is laid down about the highest amount of interest that can be taken on loans standing unpaid with interest for a long time. For example, A takes a five years old cow from B as loan on condition that he is to return such a cow. A cannot repay the loan and B, out of courtesy, does not demand the interest. When A returns the loan, he must give a calf or its value as interest and not more.

† Some explain it as the tenth and twentieth part of the amount realized.

For [the satisfaction of his] debt, one, of an inferior caste, when his resources are exhausted, should be made to work [for his creditor]; if a *Brāhmaṇa* grows poor, he should be made to repay [his debt] gradually as his means permit. (44)

If a creditor, for the multiplication of his own money, does not take it when offered [back, by the debtor; and if the latter] deposits it with an umpire, interest ceases from that date. (45)

Any debt, contracted in a joint-family for the maintenance of the members [thereof, should be repaid by the head of the family]; on his death or on his departure to a foreign country, the members who inherit the property must repay it. (46)

A woman [is not bound to repay the debt] contracted by her husband or her sons; a father [is not to pay the debt] contracted by the son, nor a husband that contracted by the wife except when it is made for the maintenance of the family. (47)

A son is not to pay the debt, even though hereditary, if it is contracted for the purpose of drinking, debauchery or gambling, or if it is the residue of a fine or duty unrequited, or any thing idly promised. (48)

The debt, [contracted] by the wives of milkmen, wine-sellers, actors, washermen and hunters, should be liquidated by their husbands, for their livelihood depends upon them (*i.e.*, upon the earnings of their wives). (49).

A debt which she has promised to repay, that which she has contracted along with her husband, and what she has done herself, must be repaid by a woman; nothing else a woman is bound to repay. (50).

If the father or the grandfather be long absent in a distant country, be dead, or is suffering from an in-

curable disease, the debt [contracted by either] must be repaid by the son or the grandson; in case of denial, [the claim must be established] by evidence. (51)

One who inherits the property must repay the debt;* similarly (*i.e.*, in the absence of the former), the taker of the [debtor's] wife (*Yoshitgrāha*);† then the son, who, although qualified to inherit his father's property, does not do so; and, in the case of one who has no son, the person who inherits his property, [must pay his debt.]‡ (52)

Of brothers, the husband and wife, the father and son,—none, can become a surety, give or take loans, or appear as a witness, according to the law, [without the consent of others, so long] the property is undivided. (53)

Surety is sanctioned in *darsana* (presentation §

* Here it refers to a son, who by his father's will, inherits the property, even when other sons exist.

Colebrooke has translated this portion of the Text as, "But not the son whose (father's) assets are held by another." The Text would, then, be *putronānanyādsritadravyas*.

† There are three classes of *Yoshitgrāha*:—(1) One who marries a virgin widow; (2) the person to whom one's married and youthful wife surrenders herself under pressure; (3) the person to whom a woman, rich and mother of children, goes. Such a person, in the absence of a son inheriting the property, must repay the debt, contracted by the woman's former husband.

‡ Regulation is, also, laid down about the repayment of debt. It must be paid by the creditor himself; in his absence by his son or grandson. If the creditor has no issue, the debt must be repaid to the person who inherits his property.

§ The first form of surety is when a person engages to answer for another's appearance in the Court.

pratyaya (creating confidence),* and *dāna* (giving).† The first two sureties, if their statements prove false, must be compelled to repay the money, [but not their sons (or their heirs), in case of their demise]; as regards the other (*i.e.*, one who undertakes to repay the money himself), if it is not realized from the party, even his sons [are to repay the money] after his demise. (54)

If after the death of the surety, who promises to present the party when required, or if after that of the surety who creates confidence by a statement, their sons do not repay the money [advanced to the party on the assurance of their father], the latter will not be visited by any sin. (55)

If many persons [after having determined their respective shares], stand as sureties, they shall have to repay the money according to the extent of their respective shares. In the case of joint sureties, the will of the capitalist prevails (*i.e.*, he may realize whatever money he likes from any party.) (56)

A debtor must return double the amount that the surety publicly pays to the capitalist [on debtor's behalf]. (57)

In [the case of] female animals, [a female animal with] a calf, threefold grain, fourfold cloth, eightfold liquid substances, are said [to be given to the surety].‡ (58)

* The second form of surety is when a person creates confidence, in the party giving the loan, by saying,—“He is a very trustworthy person, you may accomodate him with the loan.”

† The third form of surety is when a person undertakes to repay the money himself if the party, for whom he stands surety, fails to do so.

‡ The Text is elliptical and requires elucidation. To a person, standing surety for another who takes the loan of a cow, the debtor must give

If the money, [advanced on the mortgage of an article,] becomes double, [with the interest accrued,] and the mortgaged article is not released, it is lost (*i.e.*, the right of the original owner is forfeited); time (*i.e.*, the expiration of the period of contract,) vitiates (*i.e.*, deprives the owner of) [his right] [over the article mortgaged on the condition of being released at] a fixed time. That of which the fruit is enjoyed, (such as land, etc.,) is never forfeited. (59).

No interest [is to be charged] on a mortgaged article, that should not be made known of, being used, or [on a mortgaged article rendered useless by continued use], or else it must be returned intact;* if it is destroyed, (its value) must be made good, excepting [only] when it so happens by accident or when it is destroyed by the powers that be. (60)

Taking establishes [the acceptance of a] mortgaged article; even if kept [with proper care, a mortgaged article] suffers depreciation,† other articles must be mortgaged or the capitalist must be paid a portion of his due. (61).

If any mortgage is executed, [confiding in the] character [of the mortgagee,] the capital must be paid with interest. [The mortgagee] should pay double the

to the surety a cow with a calf; similarly, in the case of grain loans, twice the quantity should be given; in the case of cloth, four times the quantity, and in the case of oil, clarified butter, eight times the quantity, should be given to the surety.

* Some interpret this portion from another standpoint, and their version of the reading runs thus:—No interest is to be charged on a useful article kept in mortgage when it is made useless by the mortgagee.

† *i.e.*, If the value of the articles does not cover the capital and the interest.

amount, if any article is mortgaged under an agreement.* (62)

[If the debtor] comes [with capital and interest], the mortgaged article must be released [by the creditor], or else [his conduct] will be [one of] theft, (*i.e.*, he will be punished like a thief). If the money-lender is [himself] absent, [the debtor] is to pay the money to his trusted agent and bring the mortgaged article. (63)

The then value of the article being settled, it must remain there, [in the possession of the creditor,] without any further accumulation of interest. In the absence of a debtor, [the creditor] can sell the article keeping a witness.† (64)

When the amount of loan, [given without any mortgage,] is doubled [with the interest due], and at that time [a plot of land under cultivation] is mortgaged again [in satisfaction of the loan], the mortgaged

* The Text requires elucidation. If a debtor, knowing a creditor to be of good character, mortgages with him a valuable article, for a far lesser amount than its proper value, he is entitled to release the article by paying the capital and interest; and it shall never be forfeited. If at the time of the mortgage there is any contract between the parties, the mortgagor shall release the article by paying double the interest.

† A full elucidation of the Text is this:—The first line explains what a debtor should do, if the creditor or his duly constituted agent is not present to receive money from the former, or if he wishes to liquidate his debt by selling the mortgaged article. Under these circumstances the value of the article, at that time, should be determined and it must remain in the possession of the creditor but no further accumulation of interest from that time will be allowed. The second line describes the duty of the creditor when the capital, given as a loan on the mortgage of an article, is doubled with the interest accumulated thereon, but the debtor is absent. The creditor, under these circumstances, is empowered to sell the article before a proper witness, who will afterwards, when the debtor demands the article, attest to the amount received by the creditor from the sale of the article.

property may be released, if double the amount comes [to the mortgagee] from the produce.* (65)

[LAWS RELATING TO DEPOSITS.]

WHATEVER article, contained in a box, is made over, without giving any description [of its nature], to another's hands, that article is called *Oupanidhikam* (deposit); [and] it must be returned as such. (66)

But it must not be returned, if it is carried away by the king, [lost] by an accident, or [stolen by] a thief. But if there is loss [of the deposited article] after it is being asked for by the depositor and not returned [by the person with whom it is deposited], the latter must be compelled to make good [the value of the article] and pay a fine equal to that amount. (67)

By wilfully converting [the deposit] into his means of livelihood (*i.e.*, if he uses it of his own accord or makes money by trading on it), [the person with whom the deposit is made,] must be punished and compelled to return it with the increase [made on it];† the same law holds good in the case of *yāchita* (*i.e.*, raiments, ornaments, etc., brought from another, for use on the occasions of wedding, etc.); *āhita* (*i.e.*, a deposit,

* If any loan is given without any mortgage and the capital with the interest thereon doubles itself and the debtor mortgages to the creditor any land under cultivation, the former can release the property when his debt is paid off from the produce thereof. If there is no such contract between the parties as, "If there is greater produce, the creditor is to reap the benefit, and if less, he is to suffer loss," then the mortgaged property will be released when double the amount is realized from the produce, and not otherwise.

† If the person, with whom a deposit is made, wilfully converts it to his personal use, he must pay a monthly interest of five per cent.; if he uses it for trading purpose, he must return it with the additional profit made by its use.

deposited again with another); *nyāsa* (i.e., an article which after being shown to the head of the family, is deposited with a member thereof); and *nikshepa* (i.e., a deposit made directly with another). (68)

[THE LAW OF EVIDENCE.]

THREE persons, at the lowest, must be cited as witnesses,—persons given to the practice of austerities, charitable, born in respectable families, truthful, preferring religion, simple, having children, possessed of wealth, [and, if possible,] of the same lineage (*jāti*) and caste (*Varna*). Law sanctions (also) [the production, as witnesses, of persons belonging to] all [the orders] in [the cases of] all [the castes when those of the same caste are not available.] (69—70)

Elderly *S'rotriyās*, (persons well-read in the *Védās*), aged ascetics, religious recluses, and others (i.e., those of similar nature), are not to be cited as witnesses by virtue of a [Scriptural] Text; but no reason [thereof] is given. (71)

Women, old men, boys, gamblers, drunkards, mad men, persons defamed, actors or heretics, forgers, deformed persons, outcastes, friends, persons having some connection with the subject matter of the suit, persons who are helping in the case, enemies, thieves, reckless individuals, vicious persons, those forsaken by friends, and [such others] are not to be [produced as] witnesses. (72—73)

Even one virtuous man may be [produced as] a witness, if he is approved of by both the parties.* (74)

* Cases are cited in the Commentary where every body, even those who have been declared unfit in the preceding Couplet, may be cited as a witness; such as, abduction, use of abusive language, beating, theft, and administration of poison.

The plaintiff should make the witnesses, collected near the defendant, hear:—"The witness, who speaks an untruth, goes to all the regions [reserved] for perpetrators of heinous crimes, as well as those for the incendiaries and the murderers of women and children. (75—76)

"Know, all that little virtue, which you acquired in a hundred births, to be his, whom you falsely attempt to defeat." (77)

If any person does not give evidence about a loan, he must be compelled, by the king, to pay all, [both the capital and interest,] on the forty-sixth day; [and the king shall take] the tenth part of the money [realized]. (78)

That wretch of a man, who, knowing all, does not give evidence, is visited by the sin and punishment of a false witness. (79)

[If witnesses are produced by] both the parties, the statement leaning on the majority [is admitted as evidence]; if equal number [of witnesses are produced, the statement] of accomplished persons [is accepted]; if [witnesses of] both the parties are equally accomplished, [the statement of] those superior in accomplishments [is held supreme.] (80)

He, whose [written] statement the witnesses speak of as true, becomes successful (*i.e.*, wins the case). If they speak otherwise, his defeat is certain. (81)

If [a few] witnesses give [the same] evidence, and other more accomplished persons (*i.e.*, witnesses) belonging to one's own party or the against party), or twice the number [of former witnesses, *i.e.*, many more witnesses], make a contradictory statement, the former witnesses will be regarded as false ones. (82)

Every such false witness must be punished separately with double the penalty of the person defeated in the suit. Law lays down banishment [as the penalty] for a *Brāhmaṇa* (giving false evidence). (83)

He,—who, having been made to hear [the vow for giving] evidence, influenced by fear or by avarice, denies it to others,—shall be punished with a penalty eight times more than that [of the accused]. A *Brāhmṇa* is to be banished. (84)

A witness may prevaricate in the instance of a religious student, if he is to be sentenced to death; for purifying himself [for the sin committed for this prevarication], a *Brāhmaṇa* should offer *Sāraswata-Charu* (an oblation of rice, barley and pulse boiled). (85)

[LAWS RELATING TO WRITTEN DOCUMENT.]

WHATEVER arrangement [about interest and time] is completed, [between the debtor and the creditor,] with their mutual consent, it should be committed to writing, [lest the parties might forget, in future, the terms of contract], with the names of witnesses. In that [document the name of] the capitalist (creditor) [must be written] first. (86)

[It] must be marked with (*i.e.*, in the document should be written,) the year, month, fortnight, day, caste, *gotra* (family), [name of] the fellow-student,* the name of the (contracting) party, and of his father, etc. (87)

[The writing of] the terms of loan being finished, the debtor must write [on the deed] his own name in his own handwriting, and [the words] "what is written

* The word in the Text is *Sabrahmachārika*, *i.e.*, a fellow-student studying a particular branch of the Vēda under the same teacher.

here (*i.e.*, in this deed), is approved of by me who am the son of such and such person." (88)

The witnesses, of whom there should be an equal number, must write, in their own hands, mentioning first the names of their respective fathers, "I am such and such person, a witness in this (document)." (89)

The writer of the deed should then write "this (document) is written by me, such and such person, the son of such and such person, being requested by both the parties (*i.e.*, the debtor and the creditor)." (90)

A document, written by one's own hand, even if it is not attested by a witness, is regarded as an evidence in *Smṛiti* (Law), but not when it is executed by force or threat. (91)

A loan, contracted by a written document, is payable by three generations. [The creditor] may enjoy the mortgaged article so long the debt is not paid off. (92)

If a document is kept in another country, illegibly written, destroyed, becomes indistinct (*i.e.*, the letters getting obscure or faded), lost, detached, burnt, or torn, one must have another written out. (93)

A doubtful document is to be considered valid by respective handwritings, etc., and by proofs; such as the specification of circumstances, as to time, place, etc.; production of witnesses, attesting to those facts; [any peculiarity of] mark, connection (*i.e.*, longstanding connection between the parties as debtor and creditor), and acquisition [of the money.] (94)

A debtor must enter, on the back of the deed, the payments he makes; or the creditor should grant receipt, in his own handwriting, for the money received. (95)

After the discharge of the debt, the deed should be destroyed; or, for the validity [of the transaction],

another i.e., deed of release), executed. What is paid before a witness, must be re-paid before [another] witness. (96)

[DAIVI, OR DIVINE TESTS.]

Tulā (weighing in the Balance), *Agni* (Fire), *Jala* (Water), *Visha* (Poison), and *Kosha*, are the ordeals [laid down for establishing the innocence of an accused]; but these [are applied] in [cases of] serious crimes, when the accused agrees to accept himself the punishment [if his complaint is not proved]. (97)

Of his own accord, or if he is under a special compact with the complaint, the accused must go through the ordeal or 'submit himself to the punishment of a defeat. In cases of treason or heinous crimes [like Brahmanicide, etc.,] even when the complainant does not agree to take upon himself the punishment, [if he fails to prove the case,] the accused must have to go through the ordeal]. (98)

Before sunrise, [one should] summon [the person prepared to go through the ordeal], fasting from the day previous, bathed and clad in a wet cloth and make him go through the ordeal before the [Court presided by the King and the *Brāhmaṇās*. (99)

The *Tulā*, [ordeal of the Balance, is intended] for women, children, old men, blind and lame persons, the *Brāhmaṇās* and the diseased; Fire and Water [ordeals are for] the *S'udra* as also Poison of the quantity of seven barley drops.* (100)

* Some Commentators explain that the Fire is for the Kshatriya, Water for the Vaishya, and Poison for the S'udra. *Nārada* says:—"A pitcher should be given to a *Brāhmaṇa*; Fire, to a Kshatriya; Water, to a Vaishya, and Poison, to a S'udra."

In transactions of less than a thousand *panas*, there must be no Ordeal of Fire, Poison, or of Weighing. But persons, who wish to prove their innocence, may, always, go through the ordeals in charges of treason or [other] heinous crimes [like Brahmanicide, etc.] (101)

[TULA' OR THE ORDEAL OF BALANCE.]

THE accused, after sitting on the scale [of a Balance], should have himself weighed by an expert in weighing, [such as, a goldsmith, etc.,] [with clods of earth or stones,] equalling in weight; then marking [the measured weight], he should get down [from the scale]. (102)

[He should then declare,] "O Balance! thou art the abode of Truth; formerly thou hadst been made by the Celestials. O thou of auspiciousness, do thou speak the Truth and free me from suspicion. (103)

"If I have perpetrated the crime, O mother, do thou bring me down, [making me heavier than the weight]; if I am pure, do thou take me up (*i.e.*, make me lighter)." [The accused should] inspire the Balance with the above *Mantram*. (104)

[AGNI, OR THE ORDEAL OF FIRE.]

HAVING marked [with any dye, the wounded parts etc., of] the palms that had ground rice, one should place there seven fig leaves and encircle them with an equal number of threads. (105)

"O Fire, O purifier, thou dost range in the hearts of all creatures. Thou art, O Kavi,* the witness of virtue and sin; do thou speak out the Truth relating to me." (106)

[After the accused] had recited [this *Mantram*, the Judge] should place, on both the palms [of the accused,

* Meaning Sage, Intelligent.

two] redhot even [iron] balls, of the size of fifty *pals* [each].* (107)

Having taken them, he (*i.e.*, the accused) should gradually pass through seven *Maṇḍalas* (circles); each circle is to consist of sixteen fingers in extent and is to be severally placed at an equal distance (*i.e.*, of sixteen fingers each). (108)

If after having thrown off the burning iron balls and ground rice, [it is seen that, the palms] are not burnt, [the accused] establishes his innocence. If the balls are thrown within the limit or any suspicion arises, [the accused] must, again, have to undergo the ordeal. (109)

[THE ORDEAL OF WATER.]

HAVING inspired the water with the *Mantram*, "O Varuṇa, protect me with Truth," and held a person, standing navel-deep in the water, [the accused] should drown himself in it. Simultaneously an arrow should be discharged [from that place] and a strong man should be despatched [where it falls and be made to return with the shaft]. [If, after his return, he sees the accused] underneath the water, it establishes his innocence. (110—111)

[THE ORDEAL OF POISON.]

"O POISON! thou art the son of Brahmā, established in the practice of Truth. Save me from this accusation; displaying the Truth, be like ambrosia unto me." (112)

Having recited [this *Mantram*, the accused] should drink the Poison formed on the summit of the Hīmalayā. His innocence is established, who survives [the ordeal] without undergoing the least physical change. (123)

* A particular weight equal to four *Kroshas*.

[THE ORDEAL OF KOSHA.]

HAVING adored the dreadful Divinities, [the Judge] should bring water for their bathing; and inspiring it with *Mantram*, [he should make the accused] drink, out of it, three handfuls. (114)

If within fourteen days, [the accused] is not visited with a dreadful calamity, divine or regal, he will be, forsooth, declared innocent. (115)

[DA'YABHA'GĀ, OR DIVISIONS OF PROPERTY AMONG HEIRS.]

IF a father takes upon himself the division of [his property], he can do so: [and] at his free will [divide his self-acquired property] amongst his sons, either giving a larger share to the eldest-born, or making all the shares equal. (116)

If he makes the allotments equal, his wives, to whom no *Stridhan* has been given by their husband or their father-in-law, must be rendered partakers of like portions. (117)

[The son], who is capable and reluctant to take his father's property, may be separated on being given a moiety. A lawful distribution, made by the father amongst his sons separated with greater or lesser allotments, is pronounced valid. (118)

After the demise of both the parents, the sons should, equally, divide the properties and the debts [amongst themselves]. After paying off their mother's debts, the daughters should, [equally, divide] their mother's [*Stridhan*-property]; in their absence, the sons. (119)

Without impairing the ancestral property, whatever else is acquired by one by one's exertions, whatever is got by one from one's friend or by one's marriage, must not be partitioned [amongst the co-sharers]. (120)

No share, of the ancestral property, seized by others, which one rescues, is to be given to others; nor that of what is acquired by one by one's learning.* (121)

The younger brothers, receiving education, are entitled to a share of what the eldest brother multiplies [on the ancestral property], after the death of their father.† (122)

Whatever accumulation is made, [on the joint property] by joint labours, must be, equally, divided. To grandsons by different fathers shall be allotted the portions of their respective fathers.‡ (123)

The ownership of father and son is the same in land which was acquired by father's father, or in corody,§ or in effects. (124)

When the sons have been separated, a posthumous son, born of a woman equal in class, shares in the distribution. His allotment must positively be made.

* All those properties are not to be partitioned, if they are acquired without taking any advantage of, or without impairing, the ancestral property, otherwise not. But if one multiplies the joint property by resorting to agriculture or merchandise, the additional property must be divided amongst the co-sharers.

† This *S'loka* does not occur in the body of the Bombay Text. But it is quoted in the Commentary as being a part of *Nārada's* Text.

‡ To grandsons, of whom the fathers are different, shall be allotted portions, in right of their several fathers; all the grandsons succeed to the proper shares of their respective fathers: consequently, so many shares should be formed, as there are sons of the original proprietor, and each shall be given to their respective sons; and let them take these shares, whether they be uterine brothers or born of different mothers, and whether they live together, or sub-divide the shares, according to the number of their own brothers respectively: such is the meaning of the Text.

§ What is fixed by a promise or assignment.

out of the visible estate corrected for income and expenditure.* (125)

Whatever articles are given by parents to a son, are his. If a partition is made after the demise of the father, the mother takes a share equal [to her son's]. (126)

Uninitiated brothers should be initiated by those for whom the ceremonies have been already performed, but sisters should be disposed of in marriage, giving them as an allotment a fourth part of a brother's own share. (127)

The sons of a *Brāhmaṇa*, in order of the caste, are entitled to four, three, two and one, shares of the property; the sons of a *Kshatriya*, to three, two and one, shares; those of a *Vaishya*, to two and one, shares. (128)

If any portion of the property, which has been [previously] stolen by one, is found out after partition, it must be, equally, divided amongst all the co-sharers; for such is the Law. (129)

A son, begotten on his own wife by a sonless person through another with the permission of his preceptor, is morally entitled to inherit the properties of, and offer funeral cakes for, the both (i.e., the person who procreates and the person on whose wife he does so). (130)

The legitimate son of the body, is one who is produced by a lawful wife; *the son of an appointed daughter*, is equal to him; *the son of the (soil or) wife*, is one begotten on her by an appointed kinsman sprung from the same original stock (with her husband), or by another person duly authorised; *a male child, secretly brought forth* (by a married woman) in the mansion

* In some Texts there is the word *pas'chātva*, instead of *dris'yātva*: the former means,—“after the death of the father,” i.e., a son, so born, is, also, entitled to a share.

(of her lord), is considered as a son of concealed birth; *the Kānina* or a son born of a young woman unmarried, is considered as the son of his maternal grandfather; *a son of the twice-married*, is one born of a woman (by a second marriage), whether she be at the time of marriage deflowered (virgin) or not; *a son given*, is one received, as a gift, from one's natural father or mother; *a son bought*, is one sold by one's parents; *a son māde*, is one (born of other parents and) adopted by a man for himself; *a son self-given*, is he who [voluntarily] gives himself to another; *a son of a pregnant bride*, is one accepted while yet in the womb of the bride; *a deserted son*, when taken [by another], becomes his *apaviddha* son. In the absence of the preceding one, the succeeding one is entitled to offer* *pinda* and inherit the property. (131—135)

* These are the twelve classes of sons, according to Yājñawalkya. According to the calculation of some authorities, the number, of sons, including the *Ouras'a*, is extended even to fifteen, as in the following Text of Law quoted in the *Dattaka-Mīmāṃsā* :—" 1. The legitimate son; 2. the appointed daughter; 3. the son begotten on another's wife; 4. the son of the wife; 5. the son of an appointed daughter; 6. the son of a twice-married woman; 7. the damsel's son; 8. the son received with (in the womb of) a pregnant bride; 9. the son of hidden origin; 10. the son given; 11. the son purchased; 12. the son self-given; 13. the son made; 14. deserted son; 15. one born of a woman of unknown caste."

Of these, however, in the present age, all are not recognized. Of the several sons, only the *Dattaka* (the son given) can, at present, be made a substitute for the *Ouras'a* son. The observations of Sir Thomas Strange and Sir William Macnaghten will explain the point more clearly :—" And now, these two, the son by birth emphatically so-called (*Ouras'a*), and (*Dattaka*) meaning always the son given, are, generally speaking, the only subsisting ones allowed to be capable of answering the purpose of son; the rest and all concerning them, being parts of Ancient Law, understood to have been abrogated as the causes arose, at the beginning of the *Kali* Age."—Strange, *Hindu Law*, Vol. I., p. 63.

This law holds good in [the cases of] sons of the same caste. [A son,] even if begotten on a *S'ūdra* maid-servant, is entitled to a share [of the property], [if the father] so desires it. (136)

After the demise of the father, the [other] brothers are to give him (*i.e.*, the son of the *S'ūdra*-wife) half [of each of their respective shares]. In the absence of other brothers, or of the sons of daughters, he (the son of the *Sūdra*-wife) is [solely] entitled to the entire property. (137)

If a person dies without a male issue, his wife, daughters, father, mother, brothers, their sons, or one born in the same family, a friend, a disciple, or a fellow-student, would inherit his property by gradation,—the next party succeeding in the absence of the previous one. This law is applicable to persons of the same caste.* (138—139)

The preceptor, a qualified disciple, a brother of the same religious persuasion and an associate in holiness (one living in the same hermitage and belonging to the same order), shall, in order, inherit (*i.e.*, the next succeeding in the absence of the previous person) the properties (books, clothes, etc.,) of a *Vānaprastha*,† *Yati*,‡ and a *Brāhmachārīn* (religious student.) (140)

A re-united parcener,§ [and in the case of a brother of whole blood being included in the party,] or [the

* In the absence of a son, the wife inherits; in her absence, the daughter, and so forth.

† A *Brāhmaṇa* in the third stage of his religious life; a hermit.

‡ An ascetic who has renounced the world.

§ The word in the Text is *Samsrīṣṭhi*: or re-united. The term re-union is thus explained by *Vrihaspati*:—"He, who being once separated, dwells, again, through affection, with his father, brother, or paternal uncle, is termed re-united."

re-united] brother, shall keep the share of his re-united co-heir or brother, who is deceased; or shall deliver it to a son subsequently born. (141)

A re-united brother, born of another mother, shall take the property of the [deceased] step-brother, [if the latter has no uterine brother]. [A brother,] even if not re-united, shall take [the property of his deceased uterine [brother], but not a re-united brother born of another mother.* (142)

An impotent person, an outcaste and his son, one who is lame, a madman, an idiot, one born blind, a person afflicted with an incurable disease and such like others, must be maintained without any allotment of shares. (143).

But sons of such persons, whether born of their own loins or on the soil, being free from similar defects, shall obtain their fathers' shares of the inheritance; the daughters must be maintained until they are not provided with husbands. (144)

Their childless wives, who are of good conduct (*i.e.*, chaste) should be maintained: but disloyal and

Jimut-Vāhana says:—"Father, son, brothers, paternal uncles and the rest, are, when re-united, reckoned re-united parceners. The term 'the rest,' means son and nephew. The partnership of traders is no re-union. The parties are said to be re-united when they form one household. The meaning of *Vrihaspati's* Text is that persons, who by birth, have common rights over the estate, acquired by the father or by the grandfather, or by the both, as father (and son), brothers, uncle (and nephew), etc., are said to be re-united, when after having a partition made, they come, again, live together through mutual affection.

* The meaning is:—If there be only half-brothers, the property, of the deceased, must be assigned, in the first instance, to the re-united one; but, if there be none such, to the half-brothers, not re-united. But, if an uterine brother, even not re-united, lives, the half-brothers, even when re-united, shall not inherit.

traitorous wives must be banished from the habitation. (145)

What has been given to a woman by the father, the mother, the husband, or a brother, or received by her at the nuptial fire, or presented to her on her husband's marriage with another wife,* is denominated *Strīdhan* or a woman's property. (146)

What has been given to her by her kindred (i.e., persons who are related through the father, or the mother), as well as her fee or gratuity, or what has been presented to her, after marriage, by her husband's, or her father's, family,† [is also known as *Strīdhan*]. If she dies without any son or daughter, her kinsmen must inherit [her *Strīdhan*. (147)

The separate property of a childless woman, married according to the four forms denominated *Brāhma*, etc., (*Daiva*, *A'rshya* and *Prajāpatya*), goes to her husband. [In other three forms, viz., *Asura*, *Rākshasa* and *Paishācha*], the mother [inherits the *Strīdhan*] of the daughter, failing her the father. (148)

If after having promised a maiden [to be given away in marriage to one man, her father] does not do so [in the interest of a better bridegroom], he must be punished and be compelled to return, to the bridegroom elect, whatever he has spent, with interest. On the demise [of such a maiden, the bridegroom] should take back all,‡ after having re-paid what [the bride's father] had spent. (149)

* That wealth, which is given to gratify a first wife by a man desirous of marrying a second, is called *ādhiveḍanika*.

† The word in the Text is *anwadhaḥa*, i.e., gift subsequent.

‡ Some Texts read *dattam* for *sarvam*, meaning "the bridegroom should take back what he had presented to the bride."

A husband is not liable to make good the property of his wife, taken by him in a famine, or for the performance of a duty, or during illness, or under restraint [which a creditor or other person imposes on him for the purpose of recovering his right.] (150)

To a woman whose husband marries a second wife, let him give an equal sum, as a compensation for the supersession, provided no *Strīdhan* has been bestowed on her; but, if any has been assigned, let him allot half. (151)

If partition is denied, it must be determined by kinsmen, friends, witnesses, written documents, and separated dwelling-house, lands, etc. (152)

[LAWS RELATING TO DISPUTES ABOUT BOUNDARIES.]

IN disputes relating to boundaries of land under cultivation, persons residing in surrounding villages, aged men and other [competent persons], cow-herds, persons cultivating boundary lands and all persons living on forest produce, should determine those boundary [disputes.] It (*i.e.*, the boundary) should be determined by elevated lands, charcoal, chaff, huge trees, bridges, ant-hills, ditches, bones and piles of stones. (153—154)

Or persons from neighbouring villages, equal in number (*i.e.*, two or four villagers)—four, eight or ten,—wearing red garlands and red raiments, and carrying earth, should settle the boundary lines. (155)

If [this settlement of the boundary be proved] false, each [implicated] person should be punished by the king with the second of the three penalties (*i.e.*, with a fine of five hundred and forty coins). In the absence of persons knowing the facts or landmarks [noted above], the king should [himself] determine the boundaries. (156)

This should, also, be known as the Law in disputes relating to fruit, gardens, temples, villages, tanks, pleasure-gardens, dwelling-houses and drains. (157)

[In cases relating to] the destruction of landmarks, transgression of the boundary lines and misappropriation of field, one should be punished with the lowest, middling and highest penalty. (158)

[If a person] encroaches upon another's land [for the construction of a bridge], he must not be prevented; for [though] a bridge affects [one's land], to a slight extent, yet it serves a great many useful purpose; [similarly, in the case of sinking a well]; for a well occupying a small space contains profuse water. (159)

If a person constructs a bridge upon another's land, without informing the owner thereof, the latter, and, in his absence, the king, is entitled to all the benefits accruing therefrom. (160)

He, who, having ploughed a plot of land, does not [himself] sow seeds [thereon] or make [another] sow them, must pay [the owner] that quantity of corns which it would have yielded; [and the owner] shall make over the land to another. (161)

[LAWS RELATING TO DISPUTES AMONGST THE KEEPERS.]

If a buffalo destroys another's corn, [its owner must be fined] eight *Māshās*; if a cow, with half of it (*i.e.*, four *māshās*); and a if goat or a lamb, with half of the half (*i.e.*, two *māshās*.) (162)

Animals sitting [in the field], after having eaten up the crops, are to be punished with double the fine. The same amount [of fine is to be levied] when destroying a plot of land covered with grass, etc. [The

penalty] for an ass or a camel is what is for a she-buffalo. (163)

The quantity of corns destroyed must be made good to the owner. The keeper of the cattle must be chastised, but the owner must pay the penalty mentioned before. (164)

[If a keeper or a owner of cattle allows them [to graze] unwillingly on fields situated at the outskirts of a highway, or a village, or a plot of land covered with grass, he commits no offence. But if he does it willingly, he is to be punished like a thief. (165)]

Huge bulls; animals discharged [by their owner for religious purposes]; kine that have, recently, given birth to young ones; those coming from other villages; and those that have keepers but have been distressed by a king, or afflicted with diseases;—are to be released. (166)

A keeper should, in the evening, return his cattle [to the owner] as they had been committed to his charge. If any is lost or killed, [the keeper], who is paid, must re-place it. (167)

In case of destruction, owing to the negligence of a keeper, [a fine of] half of thirteen *panas* is the punishment to be inflicted upon him; and he must make good the loss to the owner. (168)

According to the desire of the villagers and with the permission of the king, a pasturage should be set apart for the kine. A twice-born person is allowed to collect grass, sacrificial fuel and flowers from every where, as if they are his own. (169)

A distance of a hundred *dhanus* (a measure of length, equal to four cubits) should be kept on all sides between a village and fields; [that of] two hundred

between a village covered with thorns [and fields]; [and that of] four hundred [*dhanus*] between a city [and fields.] (170)

[LAWS RELATING TO SALE OF ARTICLES BY ONE WHO IS NOT ITS LAWFUL OWNER.]

ONE should [at once] take possession of his own article [from the purchaser] that has been sold by one who was not its owner. The purchaser commits an offence in a secret [purchase]. [If a person purchases an article], from a person who has acquired it by unfair means, secretly, at a reduced price and untimely, [he is to be treated] as a thief. (171)

Having obtained a lost or stolen article, one, (*i.e.*, the purchaser) should have the thief arrested. If he is dead, or gone to an unknown country, the purchaser should himself make it over [to the owner]. (172).

By pointing out the seller, [the purchaser is declared] innocent. And from the seller the [rightful] owner shall obtain the article, and the purchaser his money; and the king must punish him. (173)

[The owner] must establish his claim, on the lost article, by producing evidence of its acquisition and possession, or else (*i.e.*, if one lays a false claim), the king must punish him with a fine to the extent of one-fifth of the value. (174)

One, who takes a lost or stolen article, from another's hands, without giving information to the king, shall be punished with a fine of ninety-six *panas*. (175)

The owner can lay his claim within one year from the date when a lost or stolen article is brought by custom officers or guards. After that it goes to the king. (176)

[The owner should give, as duty to the king,] four *panas* for an animal whose hoof is not cloven (such as, a horse, an ass, etc.); five, for men; two each, for a buffalo, camel and a cow; and one, for a goat or a lamb. (177)

[LAWS RELATING TO GIFT AND ITS ACCEPTANCE.]

ONE can give away his own property, if [such gift] does not interfere with the maintenance of his kinsmen, besides his wife and son; but not all, if son and grandson exist, nor what has been promised to another. (178)

Let the acceptance be public, specially of immovable property: and delivering what may be given and has been promised, let not a man resume it. (179)

[LAWS RELATING TO RECISSION, OR RETURNING A THING PURCHASED TO THE SELLER.]

TEN days, one day, five days, one week, one month, three days and a fortnight, form, in order, the time for the examination [and return, if the purchaser repents for it] of seeds, iron, beasts of burden, gems, female-servants, milch-cows and man-servants. (180)

Gold does not suffer deterioration in fire; the deterioration of silver is two, of tin and lead eight, of copper five, and of iron ten, *palas* per hundred. (181)

Ten *palas* for every hundred is the increased weight of a cloth made of rough woolen texture, as well as of a cloth made of similar thread of the middling quality, and three (*i.e.*, *palas* is the increased weight) of very fine texture. (182)

One thirtieth part is the deterioration of raw materials when they are done into a cloth with embroidery work or that set with false wool. In silk

cloth and bark there is neither increase nor deterioration. (183)*

[When any article is spoilt,] the artisan is bound to pay, without any doubt, the amount of compensation determined by experts considering the time, place, enjoyment, and the intrinsic value of the article. (184)

[LAWS RELATING TO BREACH OF CONTRACT, OR ENGAGEMENT
BETWEEN MASTER AND SERVANT]

ONE, who has been made a slave by force, or one sold by a thief, shall be released; [similarly, the slave] who saves the life of his master, and one, who has accepted slavery for being fed, shall be released on paying the money [spent by the master for his slave]. (185)

One, who has returned from the life of a religious mendicant, shall be a slave to the king till one's death. Slavery is [to be accepted] in the natural order of caste (*i.e.*, an inferior caste shall be a slave to a superior one), and not in the reverse order (*i.e.*, a higher caste-man shall never be a slave to a lower one). (186).

Even if one has learnt the art [within the prescribed time], he must live in the house of one's teacher for the full period of contract. The student, desirous of learning an art, who has received his board from the teacher, must make over to the latter the fruits of his labour [during the period of his pupilage]. (187).

* The purport of these *S'lokas* is that when raw materials, such as gold, or silk textures, are made over to an artisan for making ornaments or raiments, the latter, when made ready must be weighed under these regulations. If there be any increase or decrease, in the weight, the artisan is to be punished.

[LAWS RELATING TO THE BREACH OF ESTABLISHED USAGE
OR CUSTOM OF A PUBLIC BODY]

HAVING made [suitable] houses in [his city], the king should make the *Brāhmaṇas* settle there. And having granted them stipends for learning the three Védās, he should say,—“Follow your own vocation.” (188)

He (*i.e.*, the *Brāhmaṇa*), following, without any hinderance, his own vocation, should, with care, satisfy those which time brings on,* as well as those imposed on him by the king.† (189)

He, who robs the wealth of the villagers or breaks the established custom of the society, should be banished from the kingdom, after having been stripped off all his possessions. (190)

All should follow the words of persons who speak in the interest of a public body. He, who acts otherwise, shall be punished with the first form of penalty. (191).

The king should finish the business of persons who approaches him in the interest of a public body and send them away after having honoured them with gifts and [other] marks of royal favour. (192)

Whatever a person, sent out by a public body [on a public work] gets, he must make it over [to that body]. If he himself does not give it, he must be punished with eleven times [the amount]. (193)

Persons, conversant with Védās, pure-minded and shorn of avarice, should be placed at the head [of a public body] to administer its affairs. All should follow

* Such as during an accidental calamity like a famine, etc., he should spend his money to help others and visit other peoples' houses.

† *i.e.*, Study of a particular subject or the celebration of a particular religious rite required by the king.

the words of those persons speaking in the interest of a public body. (194)

This, also, is the Law for (*S'reni*) a guild or company of traders and artisans, (*naigama*) persons of various castes coming from different countries for trading purposes and (*pās'āndis*) heretics. The king should prevent dissensions [from taking place amongst them] and make them follow their previous callings. (195)

[LAWS RELATING TO NON-PAYMENT OF WAGES.]

[If a servant,] receiving wages, refuses to do the work [stipulated for], he must pay double the amount [to his master], and in case of not receiving any payment an amount equal [to the wages]; all household articles and implements must be protected by the servants. (196)

A person, who makes [a servant] work for him without settling his wages, must be punished by the king with the tenth part [of the profit, to be realized] from his trade, cattle or corns; [and it must be paid to the servant]. (197)

To pay wages to [the servant], who transgresses time and place (*i.e.*, who does not cultivate properly and in due time), and who decreases the amount of profit [by over expenditure], depends upon the will of the master. Something more [than the fixed wages] should be paid [to the servant], if he makes a greater out-turn. (198)

If two persons cannot, jointly, finish a work, wages should be paid to them according to the extent of the work done. If they can finish it, the stipulated wages must be paid. (199)

If a carrier breaks a vessel without any accident or oppression of the king, he shall be made [to pay for

it]. By putting obstacles to carrying articles for a bridal party, he must be made to pay double the amount of his (own) wages. (200)

[If a servant gives up the work] at the time of his departure, [but while there is still time for engaging another servant, he should forfeit] one-seventh of his pay [as penalty]; if on the way, a fourth part; and if half way, all his wages. A master, dismissing [a servant under similar circumstances,] shall be punished. (201)

[LAWS RELATING TO GAMBLING AND BETTING WITH LIVING CREATURES.]

IN a gambling match, where increase is made by a hundredfold betting, the keeper of the gambling-house should take five per cent. [of the earnings made by] a fraudulent gamester and ten per cent. [of the bet] from others (*i.e.*, those defeated.) (202)

He (*i.e.*, the keeper of a gambling-house) should, always, be protected [by the king from the fraudulent gamesters], and he must pay to the king his share as stipulated for. He should pay to the winning [gamester his due after collecting it] from the losing party. He should speak the truth and be forgiving. (203)

After having exacted his royalty, the king should make the losing party pay the winner his due in a place where the party consists of fraudulent gamesters and keepers; otherwise not. (204)

[Some gamesters should be appointed by the king] as judges of gambling-suits; and some, as witnesses. The king should make those, who play fraudulently or with a motive to cheat, first undergo the operation of the brandiron and then banish them [from the kingdom]. (205)

In order to keep information about thieves [who generally frequent there] a person should be appointed as a superintendent of gambling-houses; this should, also, be known as the Law in betting with living animals. (206)

LAWS RELATING TO THE USE OF ABUSIVE WORDS AND
DEFAMATION.

WHETHER truly or falsely or by way of joke, if one vilifies another [of the same caste] as having a defective limb, or a defective organ, or suffering from a [vile] disease [like leprosy], he should be punished with a fine of half of thirteen *panas*. (207)

A king should punish, with a fine of twenty-five *panas*, [a person] vilifying another, by saying,—“I have known your mother or sister.” (208)

Half [is the penalty of a superior caste, using abusive language] towards inferior castes. Double is the penalty, [for one who vilifies] other people's wives and persons of superior castes. Punishment should be meted in order of the superiority of *Varnas* (*Brāhmaṇa*, *Kshatriya*, *Vais'ya* and *S'ūdra*), and castes (*i.e.*, mixed castes.) (209)

In the case of a person, of an inferior caste, using abusive language towards one of a superior order, the punishment should be double or threefold. But when a superior caste vilifies an inferior one, he should be punished in order with half the penalty. (210)

In a case where one uses words destructive of [another's] arms, neck, eyes or thighs, the penalty should be a hundred *panas*. But in the event of hands or feet, ears or nose, the penalty should be half [the amount]. (211)

An incapable person, calumniating thus, should be punished with a fine of ten *panas*. But a capable person [on being punished] should have to furnish a surety for the protection of the person [abused]. (212)

When any defamatory language is used [against a person] which is likely to estrange him from his society, [the person using such a language] should be punished with the second form of pecuniary penalty. When the defamation relates to the second form of sin, the lowest form of pecuniary punishment should be his portion. (213)

Use of abusive language towards a person who has mastered the three Védās, towards a king or a deity [shall bring on] the highest form of pecuniary punishment. The second form of pecuniary punishment is [for the use of abusive language] towards caste and corporate bodies; and the lowest, for vilifying a village or country. (214)

[LAWS RELATING TO ASSAULT OR VIOLENCE]

A JUDGE should try a case, where there is no eye-witness, after carefully examining the marks and the motive [of assault], depending upon the rumour and fearing lest a false mark is made. (215)

When one throws, on another's person, ashes, clay or dust, the punishment, laid down in the scriptures, is a fine of ten *panás*. In the case of polluting by touches of an unholy thing, heel or saliva, [the fine] should be double [the amount]. (216)

This [Law] holds good in cases between persons of the same order and equal rank; double [between] other people's wives and persons of superior caste; and half [when the offence is committed towards] persons

of inferior castes. There should be no punishment, [if the offence is committed] out of mental derangement or drunkenness. (217)

The limb, of a person other than a *Brāhmaṇa* (i.e., of an inferior caste), which inflicts pain on a *Vipra*, should be cut off; when any weapon is uplifted [for the purpose], the penalty should be the lowest form of pecuniary punishment; when it is merely touched [the fine] is half the amount. (218)

The penalty is a fine of ten and twenty *panas* [severally] when the hand or foot is raised up [for striking a person of the same caste]. The second form of pecuniary punishment [is the penalty], for all when they take up arms [for striking one another]. (219)

Ten *panas* [is the fine when one] pulls another [of the same caste] by holding his feet, hands, cloth or hand. [A fine of] a hundred *panas* [shall be imposed on a person] binding another with a cloth, handling him roughly, or pulling or striking him with his feet. (220)

A person, striking another with a piece of wood, etc., but without shedding any blood, should be punished with a fine of twenty-two *panas*. The penalty is double when marks of blood are seen. (221)

When hands, legs, or teeth are broken, ear or nose is lopped off, any wound is rendered fresh, or a person is beaten almost to death, [the person, who so strikes, should be dealt] with the second form of punishment. (222)

[If, by the assault,] one is rendered incapable of moving about, eating or speaking, if eyes, etc., are bored through, if neck, arms or thighs are broken, the second form of penalty [is to be imposed]. (223)

Double is the penalty, as mentioned before, when one person is assaulted or struck by many. Whatever is taken away, during an affray, must be returned [to the owner]; Law lays down that [the person who takes the article] must be punished [with a fine] double [the value of the article]. (224)

A person, who thus inflicts a wound [on the person of another], should be made to pay the cost of healing it and must be punished with the fine laid down for a particular affray [in which he may be involved]. (225)

For extirpating, rending, dividing into two parts and pulling down a wall, [the perpetrator] should be fined ten, twenty, or thirty-five, *panas* [respectively as compensation to the owner]. (226)

For throwing articles, that may give pain, into another's house or those, that may destroy life, [the person committing] the first [offence], should be compelled to pay sixteen *panas*; and the second [should be punished with] the second form of penalty. (227)

For striking small animals (as goat, etc.), shedding their blood, cutting their horns and severing their limbs, one should be made to pay a penalty of two *panas* and others in order. (228)

For cutting off their organs of generation or killing them, [one should be punished with] the second form of punishment and made to pay the owner the price [of the same]. Double is the penalty in offences relating to big animals like bull, etc.) (229)

[In offences relating to] the cutting of branches, and trunks and to the entire destruction of huge trees (like fig, etc.), and those which yield livelihood [to the owner, such as mango, etc.], the penalty is double the

twenty *panas* (i.e., twenty, forty and eighty *panas* in order). (230)

Double is the penalty laid down [for cutting] trees grown near a monument, a cremation-ground, a boundary line, a sacred place, or a temple. (231).

Half, of what has been laid down before, is the penalty for cutting down groves, bushes, creepers, plants and medicinal herbs grown in places mentioned before. (232)

(LAWS RELATING TO ROBBERY)

To take a joint property or one not belonging to him, is designated *sāhasa* (robbery) in the *Smṛiti*. [A person, committing such an act but admitting it], should be punished with a fine double [the value of the article]; on denial, the penalty should be fourfold. (233)

He, who makes [another] commit theft or robbery, should be punished with [a fine] double [the value of the article. He, who makes [another] commit it by saying,—“I shall give you money,” should be made to pay a penalty] four times [the value of the stolen article]. (234)

He,—who abuses and transgresses the orders of persons deserving respect, who beats his brother's wife, who does not give a promised amount, who opens the doors of a closed house [without the permission of the master], who injures his neighbouring landholder, persons born in the same family, or his own villagers,—should be punished with fifty *panas*. Such is the Law. (235—236)

He,—who of his own accord knows a widow, who does not exert to help a person seeking his protection from fear of thieves, who cries without any cause, a *Chandāla*, who touches a high-caste person, a *S'ūdra*,

who feeds religious mendicants at rites [performed for] the deities and departed manes, who swears improperly, who being himself unqualified performs a rite worthy of being celebrated by a qualified person, who cuts off the generative organ of a bull or of small animals, who misappropriates a public property, who destroys the embryo of a female servant, who without any justification renounces any amongst the following, a father, a son, a sister, a brother, a husband, a wife, a preceptor or a disciple,—should be punished with [a fine of] a hundred *panas*. (237—240)

For wearing a cloth, belonging to another, [brought for washing], a washerman should be fined three *panas*. For selling, hiring, mortgaging or giving it to another for use when solicited, [he should be fined] ten *panas*. (241)

Three *panas* is the penalty for persons giving evidence in quarrels between a father and son. He, who stands as a surety to them, is to pay a penalty of eight times three (*i.e.*, twenty-four) *panas*. (242)

He, who counterfeits or forges scales, or plates inscribing grants of land, or standards of measure and coins and makes use of them [as genuine], should be punished with the highest form of pecuniary punishment. (243)

The examiner of coins, and articles stamped with impression, who passes a counterfeit or a false or forged article for a real one, and a real one for a false one, should be punished with the highest form of pecuniary punishment. (244)

A quack [a physician without any pretence to the knowledge of the healing art], when meddling in the treatment of the feathery tribe or the quadruped, and

making a muddle of the same, should be punished with the lowest form of pecuniary punishment; [when meddling in the treatment] of ordinary mortals, the second form, [and when] of the king's officers, the highest form, of pecuniary punishments should be his portion. (245)

He, who binds a person, who should not be bound, or who releases one fettered [by the king] before the final disposal of the case, should be punished with the highest form of pecuniary punishment. (246)

He, who pilfers [by a trick] one-eighth part of [grains, etc.,] while weighing by a standard measure, or in the scale [of a balance], should be made to pay two hundred *panas* [as fine]; [the penalty] is laid down according to the higher or lesser [weight of the article stolen]. (247)

For mixing spurious articles with (*i.e.*, adulterating) medicinal drugs, oily substances (*i.e.*, oil, clarified butter, etc.,) salt, scented rice, treacle, etc., one should be fined sixteen *panas*. (248)

[One], making a spurious imitation of earth, leather, threads, iron, bark or cloth, should be punished [with a fine] eight times the value of the saleable article. (249)

For mortgaging or selling a box closed,* or a vessel containing imitations of valuable articles, (such as musk, etc.), one should be punished according to Law. (250)

[If it is sold or mortgaged] for a lesser amount than a *pana*, [the penalty] is fifty; if for a *pana*, a hundred; and if for two *panas*, two hundred. [The amount of

* There are two boxes—one containing precious stones and the other false ones. If the former is shown at the time of sale or of mortgage, and subsequently cleverly substituted by the latter, the person, so doing, should be punished.

fine increases] with the increased value [of the articles.] (251)

The highest form of pecuniary punishment is laid down for them, who, knowing the standard value (of a thing) settled by the king, in a body so increase or decrease its value as is painful to the artist or the artisan. (252)

The highest form of pecuniary punishment is laid down for those merchants, who in a body obstruct the sale of foreign articles, (*i.e.*, do not purchase them at the price fixed by the king, in order to buy them cheap) and those who sell them [at a higher price.] (253)

Sale and purchase shall be conducted daily according to the value fixed by the king. The surplus, on the fixed value, is to be recognized as the profit of the trade. (254).

On indigenous articles, the trader, who sells them immediately after purchase, shall make a profit of five per cent., and ten per cent., on those coming from other countries. (255)

Calculating the intrinsic value of commodities and the charges for bringing them, the king shall so fix their price that the seller or buyer may not suffer any loss. (256)

[LAWS RELATING TO NON-DELIVERY OF ARTICLES SOLD.]

HE, who having received the value of a commodity, does not make it over to the buyer [when he demands it], shall be called upon to pay the value with profit or interest. If the purchaser comes from another country, the seller shall be made to pay [to the buyer] the profit that might have been made in that country. (257)

If the first purchaser [after having paid the price], does not take delivery of the article sold, it should be

sold again [by the seller]. Any loss [sustained in this transaction], because it is occasioned by the negligence of the first purchaser, must be his. (258)

But any deterioration, caused to the commodity by a calamity divine or regal, must be [compensated by] the seller, if he does not deliver it [to the purchaser] when asked to do so. (259).

If one re-sells [to another] an article, sold [to one], or a defective article for a sound one he, should be punished with double the value [of the article in question]. (260)

Having purchased commodities of trade, not knowing their exact value, a trader should not repent: if he does, he makes himself liable to a penalty of one-sixth [of their value.] (261)

[LAWS RELATING TO JOINT-STOCK COMPANIES, OR A NUMBER
OF PERSONS CARRYING ON A TRADE.]

A NUMBER of traders, carrying on a trade for making profit, shall share profit and loss according to their respective shares, or according to the compact made [between themselves.] (262)

[If any member of a company] does an act, forbidden [by the general body], or without their permission, or carelessly, and thereby causes a loss, he shall have to make good the same. [If one] protects [its interests] at a time of imminent danger, he shall be entitled to [an additional share of] one-tenth of the profit as his reward. (263)

The king shall levy a twentieth part [of the profit] as his royalty, because it is he who rules the market as the appraiser [of commodities]. What has been forbidden for sale and what is worthy of the royalty, even when sold, should go to him. (264)

He, who makes a false statement regarding the quantity of articles [in order to evade payment of proper duty], or he, who goes away from the place where duty is collected,—such a deceitful seller or buyer,—should be punished [with a fine] eight times the value [of the article]. (265)

If a person, engaged in the collection of customs duty, collects the same on articles carried on land, should be made to pay a fine of ten *panas*. [Similar should be the punishment of a person,] who, renouncing a neighbouring *Bráhmaṇa*, invites another. (266)

[If one of the partners,] after going to a foreign country, dies there, his share shall revert to his sons, relatives, kinsmen, or 'to his other partners who have returned; and, in their absence, to the king. (267)

They (*i.e.*, the members of a company) should drive away a deceitful partner, after having deprived him of his share, and should appoint, for an incapable one, another to conduct the business [on his behalf]. This law is, also, applicable to priests, cultivators and artisans. (268)

LAWS RELATING TO THEFT.

A PERSON, with whom stolen property is found, who has a special mark of a thief in him, who had been previously convicted of theft, and whose whereabouts are not known, may be arrested as thieves by officers who are empowered [for so doing]. (269)

Some others may be arrested on suspicion, (such as) those who do not give out their name or caste; those, who are addicted to gambling, women and drinking persons, whose mouth dries up and voice [falters on being questioned]; persons, who enquire [without any apparent cause] about another's property and house; those,

who secretly move about ; those, who are lavish in their expenditure, without having any source of income ; and those, who sell broken articles. (270—271)

If a person, who is arrested, on a suspicious charge of theft, cannot establish his innocence, the king shall compel him to return [or compensate] the stolen article and punish him like a thief. (272)

After having compelled him to return the stolen property [or to compensate its value], the king should destroy the thief with the various means of destruction. Having branded [the forehead of] a *Brāhmaṇa* [thief, he] should banish him from his kingdom. (273)

[If a person] is killed, or [any article or an animal] is stolen, the offence is to be laid at the door of the master [or protector] of the village, if he cannot find out the way by which the thief has made his escape. [If any theft is committed on a pasturage, the blame lies] with the master of the pasturage ; if on a road or on lands other than a pasturage, the guard thereof [is responsible]. (274)

[If any theft is committed] on a boundary, the villagers are [either] to produce [the thief, or the master of that village], where his footmarks end. If, at a distance of two miles [and] in the midst of many villages, [the theft is committed,] five villages or ten villages (*i.e.*, the residents thereof, are to be held responsible).* (275)

[A king] should put to the operation of a *S'ūla* (iron pole), persons, who snatch away a prisoner, who steal elephants and horses, and who kill another forcibly. (276)

* Responsibility, as described in this couplet and the preceding one, means that the persons, referred therein, are to make good the loss of the owner. It is, furthermore, mentioned, in a Commentary, that the king himself should make good the loss, if the parties responsible are unable to do so.

A pilferer of clothes and a pickpocket should have their thumbs and forefingers cut off. If, they commit the same offence, a second time, they should have a hand and a leg cut off. (277)

In thefts of trifling articles, (earthen vessel, etc.,) ordinary ones (clothes, etc.,) and valuable ones (gold etc.), the punishment is [to be determined], according to value (of things stolen). While inflicting punishment, place, time, age and power should be taken into consideration. (278)

The highest form of pecuniary punishment is [for the person], who knowingly gives food, residence, fire (for cooking, etc.), water, advice, implements and expenses either to a thief or a murderer. (279)

The highest [form of] punishment is for him who strikes another with a weapon or destroys an embryo. The highest or the lowest form of punishment [is to be determined, according to the merit of the murderer and the person killed] in killing a male or a female person. (280)

A dissolute woman, killing an embryo or a man, or destroying a bridge, if she be not *en ciento* [at the time], should be made to enter into the water, having a stone tied round her neck. (281)

A woman, who administers poison or puts fire [for destroying a house], who kills her husband, spiritual guide, or her children, should be killed by an ox, after having her ears, fingers, nose and lips cut off. (282)

The sons and friends, of a person, who has been surreptitiously murdered, should be immediately and severally accosted, if [the murdered person] had any

quarrel [with any person], and if his' wives had been visited by other persons.* (283)

[Enquiries should, also, be made,] whether he had a longing for another's wife and possessions, and what sort of livelihood he did seek for and with whom he had gone out. Persons, living near the place of murder, should be gradually accosted [on the subject]. (284)

One, who puts fire to a field full of corns, a house, a forest, a village, a pasture, or a thrashing-floor, and one, who knows a king's wife, should be burnt down with the fire of *Veerana* (a kind of fragrant grass). (285)

[LAWS RELATING TO ADULTERY AND SEDUCTION.]

A MAN is said to commit adultery, when he is found holding the hairs of another's wife, when marks, immediately made or otherwise, of a lustful embrace, [are found on the person of the implicated man or woman or of both of them], and when both the parties admit their guilt. (286)

The holding of a cloth, worn round a woman's waist or of a covering of her breast, catching her by the hair or the hip, or by the thigh, holding an unseasonable and untimely *tete-a-tete* at an improper place, or sitting with her on the same seat, [also goes to establish the charge of adultery.] (287)

If a woman does a forbidden act, she should be made to pay a fine of a hundred *panas*; if a man, a penalty of two hundred *panas*, should be imposed on him. If they both commit forbidden acts, their punishment should be like that of adultery. (288)

* It may, also, mean his wives and other dissolute women should be separately asked.

The highest form of pecuniary punishment is the penalty, if adultery is committed by a man with a woman of the same caste; the second form is [the penalty, when a similar offence is committed with] a woman of a lower caste; and death [is the penalty, when it is committed] with a woman of a higher caste. The cutting of the nose, etc., [is the penalty] for women. (289)

[A king] should inflict the highest form of pecuniary punishment [upon a person], who carries away a maiden, of the same caste, adorned [for marriage]; in ordinary cases the lowest form of pecuniary punishment should be his penalty. [In the case of carrying away] a maiden of a higher caste, sentence of death is laid down by Law. (290)

No offence is committed, if a maiden, of an inferior caste, is lustfully disposed; otherwise, there is a penalty [for the offence]. [If a woman, of an inferior caste,] is ravished [against her will with scratches on her person], made by nails, the cutting off of fingers [is the penalty]. Death [is the penalty, if a similar offence is committed with] a woman of a higher caste. (291)

For making known the real defects of a maiden, [one should be made to] pay [a fine of] a hundred *panas*; for making a false accusation, two hundred; for holding a sexual intercourse with a beast, a hundred *panas*. [The penalty, for a person], who knows a woman of an inferior caste or holds an intercourse with a cow, is the second form of pecuniary punishment. (292)

For knowing female servants, who are prevented, from holding sexual congress, by being shut up, by their husbands as well as those who live with their husbands, a man must be made to pay a penalty of fifty *panas*. (293)

For committing rape on female servants (who are prevented by their husbands to visit other people), one shall have to pay a fine of ten *panas*, according to Law. If many persons know a woman against her will, each of them should be fined twenty-four *panas*. (294)

If a public woman, after having received her hire, declines [to submit to a man's embraces], she shall have to refund double the amount; on her not receiving any consideration, [she] shall have to pay a like sum; similar is the punishment for a man. (295).

A person holding an intercourse [with his wife] at any other place but the sexual organ, or voiding water at the face of another person, or knowing a female religious mendicant, should be punished with twenty-four *panas*. (296)

The king, after having had [a person], knowing [a woman of] a degraded caste, branded on the forehead, with a [triangle-shaped] figure, [like] the generative organ of female, should have him banished [from the kingdom]. A *S'ûdra* [committing a similar offence], becomes degraded to the same caste. Death [is the penalty for] a degraded caste-man, who knows a woman of a higher caste. (297)

[MISCELLANEOUS RULES.]

THE highest form of pecuniary punishment [is the penalty of a person], who, while writing out the order of his king, makes additions or alterations therein, who knows another's wife, or who releases a thief. (298)

The highest form of pecuniary punishment is laid down for him, who [falsely] makes a *Brâhmana* eat the forbidden food; the second form, if a *Kshatriya*; and

the lowest, if a *Vaishya*; and half is the penalty, if a *S'ūdra* [is made to take such forbidden food]. (299)

One, who uses false gold;—or one, who sells forbidden meat;—should have their limbs severed, and be punished with the highest form of pecuniary punishment. (300)

[The driver] shall not be responsible for the offence committed by a four-footed animal (horse, etc.), if he cries out [go away, go away; [nor a thrower] for [that] committed by a piece of wood, a clod of earth, an arrow, a stone, arms and horses when in pair. (301)

If any harm is committed by a bullock, the string of whose nose has been torn off;—by a carriage, the yoke of which has been broken;—or by a cart, proceeding in an opposite direction;—the owner shall not be held responsible. (302)

If an owner, being himself capable, does not release others [from the attacks of] tuskers and animals having horns (like bulls or buffaloes,) he shall have to undergo the lowest form of pecuniary penalty; and twice as much, if he does not extend his help on being invited to do so. (303)

A person, calling a thief the paramour [of the lady of a house, in order to hide his shame], shall have to pay a fine of fifty *panas*. If he lets go [such a person], on receiving a gratuity, he shall be made to pay eight times [more than the amount of his illegal gratification]. (304)

One, who indulges in talks affecting the interests of royalty;—one, who vilifies the king;—or one, who discloses his secret counsels;—should have their tongues cut off, and be banished. (305)

One, who sells articles, lying on the body of the dead;—one, who strikes his preceptor;—or one, who

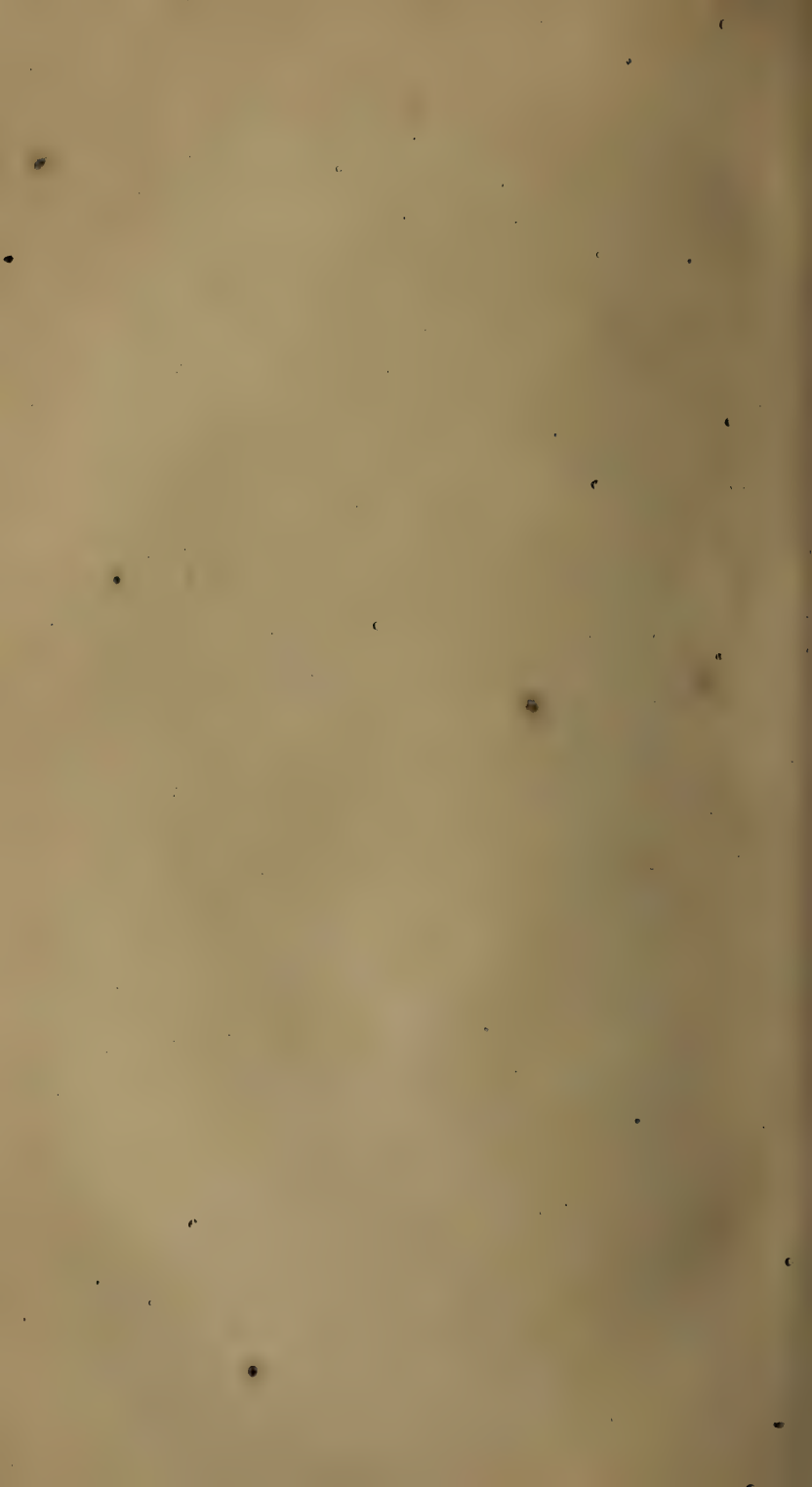
sits on a royal car or throne ;—shall have to undergo the highest form of pecuniary penalty. (306)

He, who pierces both the eyes [of another person] ; —he, who issues a proclamation hostile to the king ;— or he, who being a *S'ūdra* secures his livelihood by falsely displaying the marks of a *Brāhmaṇa* ;—shall have to pay a fine of eight hundred *panas*. (307)

Having re-tried the cases, that had been unfairly tried [for some improper consideration], the king shall punish the members [forming the Court], and the victorious] parties with a fine double of that of the defeated person. (308)

He, who being legally defeated, thinks "I am not defeated," and comes, again, [for an appeal], should be defeated (*i.e.*, should have his appeal dismissed) again, and be made to pay a double penalty. (309)

The fine, that has been realized by the king illegally, he shall make thirtyfold, and, after dedicating the same to Varuṇa, shall make it over to the *Brāhmaṇās*. (310)



CHAPTER III.

[REGULATIONS ABOUT *As'ouch* OR IMPURITY.]

[A BOY], less than two years old, [when dead] should be buried; thereafter no oblation of water should be offered [for him]. Persons, of a higher age, [when dead] should be followed, by their kinsmen, to the cremation ground. Reciting Yama *Sukta** and Yama *Gáthá*,† he [*i.e.*, the dead body] should be burnt [by them] with *Loukika* (ordinary) fire. [If the person dead] had been invested with the sacred thread, or if he had been a *Bráhmaṇa*, who had consecrated the sacred fire, [the dead body should be consumed with the *āhitāgni* or the sacred fire], or else according to one's own means.‡ (1—2)

Within the seventh or the tenth day, kinsmen (*i.e.*, persons qualified to offer oblations of water and funeral cakes), with their faces turned towards the quarter of the departed manes (*i.e.*, the south), shall approach [a pool of] water, for offering water [to the departed person] with the *Mantram*,—“*Apanas Shoshuchadagham*.” (3)

The rite, of offering water, should be performed for the deceased maternal uncle and preceptor. If one wishes, he can offer water for a deceased friend, a daughter, a sister, a sister's son, a father-in-law and a *Ritwij* a (priest). (4)

Having controlled their speech, they should, once

* A Vedic Hymn lauding Yama—the Deity of Death.

† A religious verse, but not belonging to any of the *Védás*.

‡ According to the means of persons cremating the dead body should be decorated with a valuable cloth or an ordinary one, and should be burnt either with the sandal wood or the ordinary log.

daily, offer water, [mentioning] the name and family [of the deceased]. [The rite, of offering] water, should not be performed by *Brahmachāriṇs* or outcastes. (5)

Heretics; persons, who being qualified do not enter into any order; thieves; a woman, who kills her husband; one, who kills her embryo; those women, who drink wine; and those, who commit suicide;—are persons for whom no impurity is to be observed and no water is to be offered. (6)

[Elderly persons] should remove their grief [by reciting anecdotes] from ancient histories, after they had bathed, offered oblations of water, got up from the bathing place, and sat upon a place covered with tender grass. (7)

He is foolish, who considers, as eternal, the existence of human beings, which is [as worthless] as the trunk of the plantain tree and as transient as bubbles. (8)

If this body, originated from the five elements, by the fruit of deeds acquired by one's own person, is dissolved into the five elements, what is there to repent for? (9)

The earth shall meet with destruction, [so shall] the surging deep and the deities. Why shall not then the world of mortals meet with destruction? (10)

The departed person shall, reluctantly, eat the phlegm and tears discharged by his own people. Therefore one should not weep, and must perform funeral rites proportionate to one's might. (11)

Thus hearing [many counsels, they] should go home, [the elders being] preceded by the boys. [Arrived] at the gate of the house, they should cut *Nimba* leaves with their teeth. (12)

Having rinsed their mouth, touched fire, water, cow-dung, white sesame seeds, and placed their feet on a stone, they should gradually enter the house. (13)

This rite of entering the house [is ordained] for all persons touching the dead body. Wishing for immediate purification, one should bathe and perform [the *yogic* process] *prāṇāyama* (suppression of vital airs). (14)

By performing the funeral rite for his preceptor, parents and teacher, a *Brahmachārin* continues to be such. But he should not live with, or partake of, the food of those [who are impure]. (15)

[Kinsmen] should partake of food purchased or acquired [without solicitation] and sleep separately for three days. Funeral cakes and boiled rice should be offered to the departed manes, according to the rite of *pitriyajña** (16)

Water and thickened milk, [kept] in earthen vessels, should be placed in the sky (*i.e.*, a loop or swing made of rope). The rites of *Vaitana*† and *Upāsana*‡ should be performed according to the Vedic injunctions. (17)

[The period of] impurity, consequent upon death, is three nights, [for those who are qualified to offer oblation of water]; and ten nights, [for those who offer funeral cakes].§ [Impurity, consequent upon the death of a child,] less than two years old, [affects] both the

* Offering libations of water every day to the deceased ancestors.

† A sacrificial rite of offering oblations to the Three Sacred Fires.

‡ The rite of offering oblations, morning and evening, to the Household Fire.

§ A Brahmana is to observe impurity for ten nights, on the death of a kinsman, for whom he is to offer *pinda*. The period of impurity is limited to three nights, when one, after the seventh generation and within the tenth, dies.

parents. Impurity, consequent upon a birth, is for the mother only. (18)

The impurity, consequent upon the birth of a son, is for the parents, [but not for *Sapinda* kinsmen]. But the impurity of the mother remains unaffected (*i.e.*, lasts for ten nights), on account of her having seen the blood.* The day [on which a son is born], is not considered impure [for the father to perform any rite], for ancestors are born [as sons.] (19)

If, within the period of impurity, [another], consequent upon [any domestic occurrence like] birth or death [takes place in the family], purification is effected with the last day of the 'first impurity. In an abortion, the nights, equalling in number the months of conception [form the period of impurity and], will bring about purification. (20).

Immediate [is the purification for the death of] those who are killed by the king, a cow, or a *Bráhmaṇa*, [as well as] those who commit suicide. A person, residing in a distant country, shall observe the remaining period; when the full term is completed, purification [is obtained] by offering water.† (21)

[The period of impurity] for a *Kshatriya* is twelve days, that for a *Vaishya* is fifteen days, that for a

* The meaning is that the impurity of the father is removed immediately after bathing; but that of the mother lasts for ten nights.

† The Bombay Text differs from the Bengal Edition. We have given the Bombay reading in the Text. The interpretation of the Bombay Text is as follows:—"If a person, living in a distant country, hears of the death of a *Sapinda*, he must observe the days, remaining to complete the full term, as the period of impurity. If he hears of it, after the expiration of the full period, he must observe *ashoucha* or impurity for three days."

Sūdra is thirty days, and half of that period is for well-behaved [*S'ūdras.*]* (22)

Immediate is the purification, [if a child dies] before teething; one day and night is laid down in the *Smṛitis*, [as the period of impurity, if a child dies] before the *Chūḍā†* ceremony is performed; three nights [form the period, if he dies] before being invested with the sacred thread; and after that, ten nights [constitute the period of impurity.]‡ (23)

A day [effects] purification, [on the death of] a maiden,§ not given away in marriage; a child; a preceptor; a pupil; a person, well-versed in the *Védās* with their *angas* (auxiliaries); a maternal uncle; and a person, studying the same branch of the *Védās*. (24)

[On the death of] sons other than *ouras'a* (own begotten); a wife, living with another person; and on the death of the king of the country;—one day [effects] purification. (25)

[The dead body of a *S'ūdra* shall never be followed by a *Brāhmaṇā*; nor [that of] a twice-born one. If he follows, he shall be purified by bathing in water, touching fire and eating clarified butter.|| (26)

* There is, again, a difference in reading. The first line of the 22nd couplet, as found in the Bombay Text, does not occur in the Bengal Edition. Its interpretation is as follows:—If one hears of a death after the expiration of full one year, he attains purification by offering water only.

† The ceremony of tonsure.

‡ This *S'loka* does not occur in the Bombay Text but it has been given in a foot note of the *A'nandās'rama* Edition.

§ According to the Text of *Vrihaspati*, the period of impurity, on the death of a maiden, extends to the fourth generation.

This *S'loka* does not occur in the Bombay Edition.

There is no impurity for kings ;* for persons, killed by lightning ; [for those killed] for kine and *Brāhmaṇas* ; and in the battlefield, [as well as for those] whom the king wishes [to have for state business]. (27)

[Purification is immediate] for sacrificial priests, for those initiated for the celebration of sacrifices, for those engaged in the performance of sacrificial rites, for those, who constantly perform sacrifices, for those, who practise penances, for religious students, for those, who make gifts and for those who know *Brahma*. (28)

Immediate purification is laid down in a gift, marriage, sacrifice, war, devastation of the country, calamity and distress (famine). (29)

[Purification is effected] by bathing, [of a person] touched by a woman in her menses, or by one who is impure [on account of a birth or death]. If touched by such a person, [one] should rinse the mouth, recite the *Mantrams*,—(*Apoḥistha*, etc.), and the *Gāyatrī*, once, mentally. (30)

Time (ten days), fire, action (bathing, etc.), earth, air, mind, spiritual knowledge, austerity, water, repentance and fasting,—all these are the instruments of purification. (31)

Charity purifies the perpetrators of forbidden acts ; current, the rivers ; earth and water, those articles that are worthy of being purified ; and renunciation, the twice-born. (32)

Austerity [purifies] those, who are well-versed in the *Védas* ; forgiveness, the learned ; water, the body ; recitation [of the sacred verses], those, who have their sins concealed ; and truth, it is said, the mind. (33)

* The meaning is that impurity does not prevent a king from transacting State business.

Practice of the duties of one's own caste and order, and worship of the *Brāhmaṇas*, are [the instruments of] purification of a soul that considers this body as [one's] own; knowledge [is the purifier of] intellect; and the knowledge of *Is'vara* (the Creator) is the purifier of individual soul. This is approved by great men (*i.e.*, like Manu and others. (34)

PROCEDURE NOT USUALLY PROPER FOR A CASTE BUT ALLOWABLE IN
TIMES OF EXIGENCY OR CALAMITY.]

IN times of extreme distress, a *Brāhmaṇa* can live by the occupation of a *Kshatriya* (*i.e.*, by adopting a military life), or by that of a *Vaishya* (*i.e.*, commerce and agriculture). Getting over that, (distress), he shall, after purifying his own self [by penances], wend a [righteous] way. (35)

Even when [adopting] the life of a *Vaishya* for maintenance, he shall never sell fruits, precious stones, linen cloth, *Soma*-Plant, men, *Apupa* (a small round cake of flour), a creeper, sesame seeds,, boiled rice, treacle, any corrosive or acid substance, curd, thickened milk, clarified butter, water, weapons, spirituous liquor, wax, grapes, honey, shell-lac, *Kus'ā*-grass, earth, hide, flowers, blanket, hairs, butter-milk, poison, land, silk-cloth, indigo-dye, salt, meat, a whole-hoofed animal (as a horse, etc.), lead, vegetable leaves, wet medicinal herbs, incense, [wild] animals, as well as scents. But for religious purposes he can sell sesame seeds by taking an equal quantity of rice [in exchange]. (36—39)

Shell-lac, salt and meat, when sold [by a *Brāhmaṇa*] make [him] outcasted. [The selling of] milk, curd and wine degrades [him] to an inferior caste (*i.e.*, makes him a *S'ūdra*). (40)

If a *Brāhmaṇa*, in times of extreme distress, accepts gifts [from any one,] or takes his food anywhere, he is not affected by sin, for he is like the Fire or the Sun. (41).

Agriculture, fine arts, teaching for money, usury, driving carts for hire, use of hilly woods and twigs, service, [use of articles grown in a] marshy place, [seeking refuge with] the king, and begging alms, are the means of livelihood in times of extreme distress. (42)

Remaining hungry for three days, he may steal rice from a caste other than a *Brāhmaṇa*. When after taking it, he is charged [with theft], he must speak out all religiously. (43)

Being informed of his conduct, family, character, his knowledge of *S'ruti*, his studies, austerity, [and the number of] his family members, the king shall settle on him an honest mode of living. (44)

[REGULATIONS RELATING TO VA'NAPRASTHA, OR THE THIRD
STAGE OF LIFE.]

ENTRUSTING the son with the care of his wife or followed by her, a *Vānaprastha*, (i.e., a person desirous of entering upon the third stage of religious life,) renouncing carnality, shall, with [his] Sacred Fire, and intent on performing religious meditation, proceed to a forest. (45)

With corns, grown on a field not tilled, he shall offer oblations to the Fire, to the departed manes, to the the Deities, guests and servants. Bearing nails, matted locks and beards, he should meditate on his own self. (46)

Amassing money [sufficient to meet the expenditure] for a day, or a month, or six months or a year, he

should distribute the remnant in the month of *Āśvin* (September). (47)

[He should] be shorn of pride, bathe thrice, must not accept gifts, [and should be given to *Vedic* studies, be charitable and devoted to the well-being of all creatures. (48)

He should use his teeth for a mortar (grinding grain to be eaten between his teeth), eat fruits ripened in proper time, and break every thing on stones. He should perform the rites laid down in the *Védās Smṛitis* and other [S'āstric works], with the juice of fruits. (49)

He should spend his time with the celebration of *Chandrāyana** or should always live with hardship.† He should take his meals after the expiration of a fortnight or after the day is over. (50)

Being purified, he should sleep in the night on an open ground and spend the day with [standing on] the fore-part of the foot, or by standing, sitting, travelling or practising Yoga. (51)‡

* A religious observance or expiatory penance regulated by the moon's age; in it the daily quantity of food, which consists of fifteen mouthfuls at the Full Moon, is diminished by one mouthful every day during the dark fortnight till it is reduced to zero at the New Moon, and is increased in like manner during the bright fortnight.

† The word in the Text is *Krichha*, which may mean hardship or bodily mortification. The Commentators mention *Prajāpatya* as one of the forms of hardship, i.e., a person must give up the whole of his property before he enters upon the life of an ascetic and must, therefore, put up with all sorts of hardship originating from want of money.

‡ The Bombay reading as quoted in the Text differs from it, but the purport is almost the same.

He must live within five fires* during the summer, sleep on the bare sacrificial ground in the rainy season, [always] put on wet cloth in the dewy season, [and thus] practise austerities according to his might. (52)

He must not be enraged with him who pierces him with a thorn, nor pleased with him who pastes him with sandal, but he should be impartial towards him^c and him (*i.e.*, towards the both.) (53)

Or putting the fire within his own self, he should dwell under a tree and live on a restricted diet, or he should beg from the retreats of [other] *Vānaprasthas* [the quantity of food which may] keep the body and soul together. (54)

Or collecting it from a village, he should, having controlled his speech, eat eight handfuls. Or leaving on air, he should proceed towards the north-east quarter till the destruction of his body. (55)

[DUTIES OF A YATI, OR ONE WHO HAS RENOUNCED THE WORLD.]

HAVING performed duly the *Prājāpatya* Sacrifice (*i.e.*, giving away his entire property) with all the *Védās* as presents, and thereafter, having placed all the Fires within his own self, [one is entitled] either from the Forest (*i.e.*, *Vānaprastha* order) or from the House (*i.e.*, *Gārhastya* or Domestic order) [to enter upon the life of a Yati]. (56)

[He, alone, is qualified to do so], who has studied the *Védās*, who has practised recitations [of the sacred verses] who has a son, who has given food, who has

* Practising penance with four fires and the Sun.

maintained the Sacred Fire, who has celebrated Sacrifices according to his might, and who has concentrated his mind upon [the acquisition of] emancipation. (57)

He should be given to the well-being of all creatures, be of a quiescent soul, carrying three staffs* and a *Ka-maṇḍalu* (water pitcher), should live alone, wander about and resort to a village for begging alms. (58)

Being attentive, without having his qualifications noticed [by the householder] and shorn of avarice, he should, in the last part of the day, beg alms in a village where no mendicant had gone before, sufficient to keep his (body and soul together). (59)

The vessels [used by a *Yati*], should be made of earth, bamboo, wood or bottle-gourd. Their purification [is effected] with water or the touch of down grown on a cow's tail. (60)

Having withdrawn the senses from their objects, relinquished attachment and envy, removed [all sources of] fear to creatures, a *Brāhmaṇa* becomes immortal. (61)

The purification of the mind should be particularly made by a *Vikshu* (mendicant) for the purpose of acquiring true knowledge and singular power [in the practices of meditation, concentration, etc]. (62)

Residence in the [mother's] womb, as well as going to hell, brought about by [the perpetration of forbidden] acts, mental afflictions, diseases, miseries, decrepitude, disfigurement (brought about by lameness, blindness, etc.), birth in a thousand species, non-attachment for

* A religious mendicant or a *Sannyāsin*, who has renounced all worldly attachments and who carries three long staves tied together so as to form one in his right hand. According to Manu, "one, who has obtained command over his mind, speech and body (or thought, word and deed).

desired for objects and attainment of what is not liked, should be thought of. By the *yoga* of meditation he should see the subtle soul abiding in the Great Soul. (63—64).

(Following a particular) *ās'rama* (stage or mode of life) is not the cause of religion. He, alone, is [a religious man], who practises [all the regulations laid down for each order]. Therefore, one should not treat another in a way which is distasteful to his own self. Truthfulness, non-stealing, absence of anger, modesty, purity, intellect, patience, absence of pride, restraint of the senses and spiritual learning—all these are spoken of as religion. (65—66) .

[SPIRITUAL SCIENCE AND THE FORMATION OF* HUMAN BODY.]

AS scintillations come out from a red-hot iron ball so individual souls emanate from the Great Soul. (67)

Of them, every individual soul does some deed, righteous or sinful, either of its own accord, or by nature, or by habit (the outcome of pristine *Karma*) (works). (68)

The imperishable [Soul is] the cause [of the universe]; the conscious [Soul] is independent; *Brahma* is the master of *gunās*† and not subject to any. It is

* In the Bombay Edition this Chapter has been included within that on *Yati*.

† We find three universal tendencies, or forces acting on the face of creation. There is the chaotic or disorganizing tendency which leads everything into confusion; there is the isolating tendency, by which every object tries to secure an individual position of its own and there is the harmonising tendency by which every object gravitates to a centre in creation and which tries to bring all objects of creation into one universal order. These three universal tendencies are inherent in creation, both, animate and inanimate, and every form of growth is dependent upon the working of these tendencies. They are not th

unborn but is being described as born for its having assumed a body. (69)

As at the beginning of creation he creates ether, air, fire, water and earth, successively investing [them] with one more *guṇa* (quality),* so he himself takes those [elements] when he takes birth.† (70)

The Sun is gratified with oblations; from it [originates] rain; from it grow corns and herbs [forming] the food-stuff, which, in the shape of *rasa* (constituent fluid of the body) becomes semen. (71)

In pure (*i.e.*, not affected by bad bile, etc.) blood and semen [originating] from the union of a man and woman, the sixth (*i.e.*, the *ātman*, or soul), the lord [of the universe,] takes himself, simultaneously the five elements. (72)

[The five] instruments of sensation (*i.e.*, the eye, the ear, the nose, the tongue and the skin), the instruments of action (*i.e.*, the organ of speech, the hands, the feet, the organ of excretion and the organ of generation), the mind, [the five] vital airs, knowledge, duration of life, happiness, steadiness, the faculty of retention, passion, sorrow, desire, egoism, exertion, form, color, vice, envy,

materials or ingredients which form all the objects of nature but the laws that regulate their creation—the inherent energies or tendencies. The first is called the *Tama-guṇa*; the second, *Raja*; and the third, *Sattwa*.—M. N. DUTT'S *Outlines of Hindu Metaphysics*.

* Five elemental particles produced the five elements, namely, (1) ether or the vehicle of sound; it has the property of audibleness; (2) air, sensible to hearing and touch; (3) fire, sensible to hearing, touch and sight; (4) water, sensible to hearing, touch, sight, and taste; (5) earth, sensible to hearing, touch, sight, taste, and smell.

† In this *S'loka* the author describes the method by which the soul assumes a body.

prosperity and adversity,—all these are born with the soul [as the result of its pristine deed] when the limitless [Great Soul] wishes to be limited (*i.e.*, born as the individual soul). (73—74)

In the first month [of conception], [the sixth] *dhātu* (*i.e.*, the soul), being invested [with the five elements], remains in a liquid form. [In the second month, it is converted into] a ball of flesh ; in the third, it is invested with limbs and the organs of sense. (75)

The unborn soul takes, in the third month, from ether, lightness, subtleness, and audibleness, the organ of hearing and strength ; from air, the organ of touch, the power of exerting, the movement of limbs and hardness ; from fire, the organ of seeing (eye), the digestive power, heat, form and beauty ; from water, the organ of taste (tongue), watery substance, coolness, tenderness and liquidity ; from earth, the organ of smelling (the nose), the power of smelling, heaviness and the corporal frame. Thereafter it moves. 76—78)

By not giving what a woman, in pregnancy, wishes for, the embryo meets with some shortcomings, either [in the shape of] disfigurement or death. Therefore what is liked by [a pregnant] woman must be gratified. (79)

The limbs attain to firmness in the fourth month, and blood is engendered in the fifth. In the sixth, originate strength, color, nails and hairs. (80)

In the seventh, it is invested with mental faculties, consciousness, arteries and nerves. In the eighth, skin and flesh become hardened, and [the embryo] is invested with the retentive faculty. (81)

[In the eighth month,] *ojas* (vitality-giving liquid) runs, again and again, towards the mother and the em-

bryo. Therefore, a child, born in the eighth month, is deprived of its life. (82)

Either in the ninth or the tenth month, [the foetus] comes out in a feverish state, [driven] by the wind of labour-pain, through the canal of the organ, like an arrow. (83)

His six sorts of body* contain six skins,† six limbs, and three hundred and sixty bones. (84)

There are sixty-four [bones at] the teeth with those at the roots thereof (*Sthāla*); nails are twenty; *S'atākās* (bones, forming the root of the fingers and toes,) [are, also, twenty]; their position is fourfold (*i.e.*, two feet and two hands). (85)

Sixty bones [form] the fingers (*i.e.*, each finger having three bones); two bones [belong to each] heel; four [bones], are in the [four] ankles; elbow-bones are four; similar [is the number of bones, existing in] the legs, from the ankle to the knee. (86)

To the knee, cheek, thigh, hip, shoulder, the part between the ear and the eye, the palate, and the buttock,—to each of these have been assigned two bones. (87)

There is one bone in the organ of generation and forty-five [bones] are on the back; fifteen bones [are in the] neck; collar-bones are two; and there is one bone in the chin. (88)

[Two are], at the root of the jaw, and the same, in the forehead and the *ganḍa* (*i.e.*, the whole side of the face including the temple). There is a (thickset) bone

* The body, invested with [sixfold fires, or made of six substances, as blood, flesh, *medas* (fat or marrow, supposed to lie in the abdomen), bone, marrow of the bone and semen.

† Six sorts or layers of skin formed by the blood, etc.

called *ghana* in the nose. Sidebones (*i.e.*, those in the part of the body below the armpit), with those at the roots and *aroudas* (smaller bones connected therewith), are seventy-two [in number]. (89)

There are two bones in the temples; four, in the skull; and seventeen, in the breast. This is (*i.e.*, three hundred and sixty) the aggregate collection of bones in a man's [body]. (90)

Savour, color, odour, tangibility and sound are called *viśhayās* or the objects of perception. The nose, ear, tongue, skin and the eye are the [five] *Indriyās* or the instruments of sensation. (91)

The hands, the organ of excretion, the organ of generation, the organ of speech and the feet, are the five [instruments of action]; and mind is to be known as both the organ of sensation and action. (92)

The navel, *ojas** (vitality-giving liquid), the organ of excretion, semen, blood, the two temples, the head, the shoulder, the throat and the heart are [briefly] the abodes of *Prāṇa* (the vital air.) (93)

Marrow, flesh, the lungs, *klomā* (the organ of thirst), the liver, the spleen, the finer intestines, the two kidneys, the urinary bladder, the receptacle of excreta, the receptacle of undigested food, the heart, the grosser intestines, the anus, the belly, and the abodmen are mentioned in detail [as the abiding places of *Prāṇa*.] (94—95)

The pupils of the eyes, the two joints between the eyes and the nose, the two orifices of the ears, the lobes of the ears, the two ears, the two temples, the two eyebrows, the two gums, the two lips, the cavity of the

* A kind of liquid substance existing near the lotus of the heart, which distributes vitality all over the body.

Joins just above the hips, the two hipjoints, the two testicles, the two kidneys, the thorax, the breast, the tonsil, the buttock, the balls of flesh lying on the hips and the thighs, the palate, the belly, the receptacle of urine, the urinary bladder, the head, the two cheeks, the two uvulas, any low or depressed part,—all these parts of the body, as well as the two white parts of the pupils, the two feet, the two hands, the heart, and the nine apertures (*viz.*, the two eyes, the two ears, the mouth, the organ of excretion and the organ of generation),—are the abiding places of *Prāṇa*. (96—99)

[Besides these, there are, in this body,] seven hundred arteries, nine hundred ligaments, two hundred vessels and five hundred muscles. (100)

The vessels known, as *s'irās* and *dhamanī*, are twenty nine *laks*, nine hundred and fifty six [in number.] (101)

The beards and hairs of human beings are known as being three *laks* [in number] ; there are one hundred and seven vital parts and two hundred joints. (102)

The extremities of the hairs of the body, together with the pores for letting out perspiration,—each being of the size of an atom and separated from each other by the measure of an atom floating in the sunbeam,—number fifty-four *kotis*, sixty-seven *laks* and fifty thousand. If any [of you, O hermits,] knows the number and position of all these, [he is, indeed, the foremost of *Yogins*.] (103—104)

[Under normal condition of things,] nine handfuls of (*rasa*) lymph or chyle, ten handfuls of water, seven of excreta, and eight of blood, have been mentioned, [as existing in the body.] (105)

Six [handfuls] of phlegm ; five, of (*pitta*) bile ; four,

of urine ; three, of (*vasā*) myosin ; two, of (*meda*) fat ; and one, of marrow ;—[are in the body] ; half handful of (marrow, as well as of phlegm,) *ojas* (vitality-giving liquid), and semen, is in the head. He only is conversant with [the road to] emancipation, who knows this body to be frail. (106—107)

There are seventy-two thousand vessels, emanating from the heart, called *Hitāhita*. In their midst is a plexus, effulgent like the Moon, at the centre of which is stationed the soul like a stationary lamp. He, who knows it, is not born, again, in this world. (108—109)

The *A'ranyaka*, that I have received from the *A'ditya*, should be known, as well as the *Yoga* system expounded by me, by him who wishes to practise *Yoga*. (110)

Having withdrawn the mind, understanding, retentive faculty and the senses from all their objects, the soul,—the lord, that is stationed like a lamp in the heart, should be meditated upon. (111)

Duly studying the eternal *Sāma* hymns and from a careful practice thereof, one [gradually] knows the great *Brahman*. (112)

Aparāntaka, Ullopya, Madraka, Makarī, Ouveṇava, Sarovindu, and Uttara—these Gāthās of the Rik, besides Paṇikā, Dakṣha and Brahma hymns—should be sung accompanied with a thought for emancipation [which is acquired] by the practice thereof. (113—114)

Persons, conversant with the science of *Vinā* music, experts in *S'ruti* (a division of the octave) and *Jāti* (the seven primary and eleven subsidiary notes of Indian Gamut), and those proficient in the knowledge of *Tāla* (Time), arrive, without any exertion, at the road which leads to emancipation. (115)

If a vocal musician, by his singing, does not attain to the most exalted station, he, however, becoming an attendant of Rudra, sports with him. (116)

The soul is without any limitation; it is called limited, when it assumes a body; from the [Great] *A'tman* emanates the entire universe and from the universe springs the body. (117)

(*The Audience putting the Question* :)—Tell us how this universe, consisting of the celestials, *asuras* and the mankind, emanates from the [Great] Soul and how the body springs into existence from the universe; we cannot conceive it [properly]. (118)

(*Yājñawalkya replies* :)—The Puruṣha,—having a thousand hands, feet, eyes and heads, and effulgent like the Sun, that is seen by removing the net of (*moha*) delusion (which makes men regard the body as the soul), —is the Soul, *Yajña* and Prajâpati of the universal form. He is identical with the universe and becomes *Yajña* in the shape of food. (119—120)

Most excellent juice originates from the food that is dedicated to a Deity. This juice, propitiating the Deities [unites] the sacrificer with the fruits (*i.e.*, desired-for objects). (121)

[Driven] by the wind, [it] reaches the Moon; aided by its rays, it reaches the solar region, replete with the *Rich*, the *Yajus* and the *Sāman*. (122)

Then from its own region the Sun creates the most grateful nectarine juice, from which originates this universe consisting of the mobile and the immobile and the means of sustenance (*i.e.*, *anna* or food-stuff). (123)

From that food-stuff originates again sacrifice, again food, and again sacrifice,—thus the wheel [of the

universe], without any beginning or end, [is continually] revolving. (124)

The soul is without any beginning; nor the Great Soul (or Purusha) has any beginning. But the Purusha has a relation [with the body] acquired by deeds—the result of delusion, desire and envy. (125)

The [four] *Varṇas* (the *Brāhmaṇa*, *Kshatriya*, *Vais'ya* and the *S'udra*) have, in order, originated from the mouth, the arms, the thighs and the feet of that [Purusha], the First Deity having a thousand head, etc., described by me before. (126)

The Earth has originated from his feet; the celestial region or heaven, from his head; the vital airs, from his nose; the quarters, from his ears; the wind, from his skin; and fire, from his mouth. (127)

The Moon [has originated] from his mind; the Sun, from the eyes; the sky, from the navel, as well as the entire universe consisting of the mobile and the immobile. (128)

(*The Audience putting the Question* :)—O *Brāhmaṇ*,* if this be so, why is he born in the lower order of beings? Why should that *I's'vara*† be affected by evil deeds and desires?‡ (129)

Why [shall] not pristine knowledge [come to a person], who is invested with the instruments thereof, (such as the mind, etc.)? And why does not the Omnipresent (Purusha) feel the miseries of all creatures? (130)

* One conversant with the knowledge of the Supreme Brahman.

† When the Supreme Brahman is invested with the *gunās*, he is called *I's'vara* or the Creator.

‡ The argument is:—While that Purusha is *I's'vara*, the Supreme Lord and Creator, why should he be then, under the influence of evil deeds, begotten by stupefaction, desire or envy, which, alone, may explain for his birth in the lower order of beings?

(The following are the Replies :)—The *Jīva* (individual soul), [affected] by the sins, begotten of acts, the mind, speech and the body, comes by birth [to live amongst] degraded people, birds and stable objects,* and in hundreds of other species. (131)

As there are endless mental tendencies of embodied creatures in [various] bodies, so are the forms of bodied beings in all [their] births. (132)

The fruit (good or bad), of [some] deeds, comes in the next birth; that of some, in this world; and that of some, either in this, or in the next, birth. There (*i.e.*, in the appearance of the fruits of deeds) the inclination of the mind is necessary. (133)

[One] thinking steadfastly of robbing another's wealth, one thinking of injuring [others], or one given to the pursuit of unreal objects, is born in degraded orders (as *Chandālās*, etc.). (134)

An untruthful person, a slanderer, one giving vent to harsh words, or one speaking of contradictory statements (mentioned in the *Purānās*), is born in the species of birds and animals. (135)

One, who is addicted to theft; one, who knows another's wife; or one, who slaughters animals unfairly;—is born amongst stable objects. (136)

One, who knows self, is endued with purity, is self-restrained, practises austerity, has controlled his senses, performs religious rites, has mastered the *Védās*; or one, who is pervaded by the *sattwa* (harmonizing tendency); is born amongst the Celestials. (137)

One, who is given to evil deeds, is impatient, is addicted to worldly objects; or one, who is pervaded

* It has, after all, now, been proved that there is life in stationary objects like the stone.

by the *rajas* (self-centering tendency), comes by a human birth after death. (138)

One, who is always sleepy, cruel, avaricious, atheistic; [or one], who always begs, is shorn of the power of discrimination, performs forbidden acts, and is pervaded by [the *tamas* (disorganizing tendency)];—is born amongst birds. (139)

Travelling in this world under the influence of the *rajas* and *tamas* and endued with many harmful mental tendencies, [the individual soul] attains [repeatedly] to *Samsāra* (the cycle of births and the miseries consequent thereon). (140)

As an unclean mirror cannot admit of form and light [being reflected on it], so the soul, not fully developed by the result of former acts, cannot come by the knowledge [of pristine deeds]. (141)

As the sweet juice,—though existing in an unripe sour cucumber,—is not perceived, so the knowledge,—derived from the meditation of the higher problems of existence,—[is not perceivable although existing] in a soul not fully developed. (142)

As an embodied creature experiences all sorts of pleasure and pain,—which are felt by all,—in his own body, so a *Yogin* (*i.e.*, one, who has withdrawn his mind from all external objects and conquered the sentiment of mine,)—who is liberated,—does not come by the pain which [affects] all. (143)

As the sky (*ākāsha*),—though itself one,—appears diversified [as reflected] in various vessels; as the Sun [appears as multiform] in various pools of water;—so the one soul appears as many [being subject to *upādhis* or limitations]. (144)

Brahma (the soul), ether, air, fire, water and the earth are [the six] elements; these [*i.e.*, the five elements, excepting the soul,] are to be apprehended (*i.e.*, gross); and the soul [is the apprehender*];—from them has emanated [the universe consisting of] the mobile and the immobile. (145)

As a potter makes an [earthen] pot by placing an earthen clod on his wheel; as a builder builds a house with twigs, earth and wood; as a goldsmith makes articles of [various forms] merely with gold as his ingredient; as a sikworm makes a web with its own saliva;—so the soul, taking all the elements (earth, etc.), and the instruments of sensation (eye, etc.), creates, in various orders, bodies—fettered by the fruits of deeds. (146—148)

As the great elements (sky, air, etc.) are real (*i.e.*, their existence is an established fact), so is the soul. Otherwise (*i.e.*, if the soul be not other than an organ of sensation), who sees, with another, [the same object] seen by one, eye?† (149)

Who, hearing again the words—heard once before, can recognise them [to be the same]? Who gets the recollection of past deeds and who sees dreams?‡ (150)

* The soul is the conscious element, that apprehends and perceives all; the other five elements, which are unconscious, are also, perceived by the soul. The conscious soul uses the five elements, which are by nature unconscious, in the work of creation.

† If the soul be identical with the organs of sensation, then a person, seeing an object with one eye, cannot perceive it to be the same when seen by another.

‡ Herein are set forth arguments by which the separate and independent existence of the soul is proved. If it be identical with the body, then consciousness will not disappear after death; for, body is not destroyed after death. Nor is it to be identified with the organs of sensation; for, then with the destruction of a particular organ, consciousness would disappear.

[If the soul be an organ of sensation, who] would be proud of caste, beauty, age, character and learning? And who would exert with deeds, mind and speech [to enjoy] the objects [of senses,] such as the sound, etc? (151)

He, (influenced by egoism) doubts whether the consequence of an act (religious or otherwise, *Karmaphalam*) exists or not; he takes this body as the soul, and considers himself successful, even when [he is] unsuccessful. (152)

He thinks,—“These are my wife, sons and ministers, and I am theirs.” And he has, always, a contrary notion of deeds, leading to his well-being and otherwise. (153)

He does not discriminate between the soul, nature and her productions. He tries to fast, enter into fire and water, and jump down from an-elevated place. (154)

A person, thus engaged in improper acts, of uncontrolled mind and attentive to unreal deeds, is fettered by envy, stupefaction and desire [begotten by his deeds]. (155)

The service of the preceptor, consideration of the meaning of the *Védās* and other Scriptural works, [and] the performance of the rites laid down therein, association with the pious, healthy conversation with the good,

Again, the soul is not transient. If it be so, it cannot preserve the recollection of past deeds, nor can it see dreams. When any external object is perceived, it leaves an impression on the conscious soul. Power of recollection is nothing but knowledge, derived afterwards, from this impression. Again, knowledge of objects, perceived in the waking state, is, during the sleeping state, *Sapna* or dream. During sleep all the organs lie dormant. If the soul be identical with the organs of sensation dreaming is not possible for it.

avoiding sight and touch of women, regarding all creatures as one's own self, renouncing of what is accepted, wearing on a shattered linen, withholding the senses from their objects, shaking off of lethargy and dormancy, disregarding the impurities of the body and the perception of sinfulness in mental proclivities, non-attachment to *rajas* and *tamas*, purification of the mental faculties (by *Prāṇāyama*, etc.) non-attachment, and the control of the senses;—purified by [all] these expedients and endued with *sattwa* (harmonizing tendency), one becomes immortal (*i.e.*, acquires emancipation). (156—159)

The *yoga* (realization of spiritual union between the individual soul and the Divine Soul,) of the good originates from the destruction of action (*i.e.*, of *avidyā*, nescience, its root), brought about by the meditation of the nature and being of the Real and its adoration and by purified *yoga*. (160)

He, whose mind, at the time of the destruction of the body, remains centred, in a purified state, on *P's'vara*, and is shorn of the delusion of mineness, acquires a perfect recollection of pristine deeds [in the next birth.] (161)

As an actor, for exhibiting various characters, paints his body with various colours, so the soul assumes [various] bodies begotten by [multifarious] acts. (162)

The disfigurement of the body and the absence of limbs, that is seen [in an embryo] from its birth, are owing to the defects of time, deed, seed (*i.e.*, father's semen), and of the mother. (163)

The soul is never [renounced] by egoism, the mind the course of events, the consequence of deeds and the

corporal frame, before the attainment of emancipation. (164)

As the existence of a light is owing to the union of the wick, lamp and the oil; [and as it is, sometimes,] seen [put out], owing to an adverse event, such as a strong gush of wind)*;—so is the untimely destruction of life. (165)

He, who resides in the heart, has endless rays of variegated colours, such as white, black, twany, blue, reddish, and dark-blue. (166)

Of them one is situated upwards, which piercing the solar disc, runs beyond the region of *Brahmā*; [with its help, [the individual soul] acquires the most excellent condition (*i.e.*, emancipation.) (167)

By the other century of rays, which are situated upwards, [it] acquires the forms of the [various] Deities together with their respective regions. (168)

The various other mild rays, which are situated downwards, are for reaping the fruits of deeds. By them [the *Jiva*], having no control over itself, comes to this *Samsāra* (the world). (169)

[You should] understand [the independent] existence of the soul [and consider it] as the cause of the universe [by the study of] the *Védās* and the *Smṛitis*; by discriminative knowledge; birth; death; diseases; movements caused by knowledge and desire; [knowledge of] truth and falsehood; emancipation; happiness and misery; good and evil deeds, evil protends, (such

* The meaning is :—A light continues to burn so long the materials exist, such as the wick, lamp and the oil. But even these materials existing, it is, sometimes, extinguished by an unexpected wind, etc. Similarly, life continues to run on its fixed course, though, sometimes, it is, cut off untimely by an extraordinary calamity.

as earthquake etc.); an omen presaging good and evil, presented by birds; conjunction of the planets and their effects; the movements of stars and the planets; movements of the limbs, in a waking state, indicating good or evil; those in a dream; by the sky, air, fire, water, earth, darkness, etc.; [change of] cycles, *manwan-tarās* (periods of Manu); and the effects of *Mantrams* (mystic syllables) and medicinal herbs. (170—173)

Egoism, the faculty of recollection, intelligence, envy, understanding, happiness, endurance, the perception of one object of sense by another, desire, the holding of body and vital airs, the celestial region (*i.e.*, its enjoyment), dreaming, the engagement of understanding, etc., to their respective actions, mental proclivities, visible manifestation, consciousness, exertion, the acceptance of the five elements in the body,—these are the characteristic marks, seen of the Great Soul. Therefore there exists a soul different from the body. He is omnipresent and *P's'vara* (Creator.) (174—176)

[The aggregate of] the instruments of sensation with their objects, *Manas* (the mind or the organ of volition and imagination), the instruments of action, *ahankāra* (self-consciousness), the intellect, earth and other elements and *pradhāna* (the universal and the material cause), is called *Kshetra* (the body, regarded as the field of the working of the soul); the *ātman* is called *Kshetrajña*. It is the lord, stationed in all creatures and identical with the existent and the non-existent. (177—178.)

Buddhi or intellect originates from the unmanifest (*i.e.*, *Prakṛiti* or the material cause). From it originates *ahankāra* (self-consciousness); from *ahankāra* the *tanmātrās* (the five subtle particles perceptible to

beings of an higher order, but unapprehended by the grosser senses of mankind), their objects being multiplied by the each succeeding one. Their objects are sound, tangibility, colour, savour and odour. Each [object] disappears [in the] same [element] from which it emanates. (179—180)

Although it is the creator itself, it has been, by me, described before, how the soul creates itself by the influence of actions (*sāttwik*, *rājasik* and *tāmasik*). (181)

Sattwa, *rajas* and *tamas* are its *guṇās* or universal tendencies. Possessed of *rajas* (self-centering tendency) and *tamas* (disorganizing tendency), it (the individual soul) comes again and again in this world. (182)

That Great Purusha, [although himself] without any limitation, becomes limited [when he assumes a form]; and with this change, he is described as having his form perceived by the senses. (183)

The intervening space between the sign Aries and the star Canopus is called *Pitṛiyāna* (or the road of the departed manes); by that the *Agnihotriṇās* (i.e., those who consecrate and maintain Sacred Fires), desirous of heaven, go to the celestial region. (184)

Those, who practise charities; those, who are properly endued with eightfold accomplishments, (*viz.*, absence of pride, mercy, forgiveness, absence of envy, purity, desire for doing good, liberality and absence of greediness); and those, who practise the vow of truthfulness,—also [proceed to the celestial region] by that road. (185)

• Proceeding to the celestial region (*dévaloka*), through the quarter situate between the constellation *Saptarshi* (Ursa Major) and *Nāgavithi* (i.e., the collection of three stars on the south of the *Saptarshi*) eighty-eight

thousand ascetics, leading the domestic mode of life,—who again come to the world,—become the seeds of creation and institute the religion of action. And all those ascetics, avoiding all actions and endued with asceticism, the virtue of celibacy and spiritual knowledge, and disassociated from company, live there till the dissolution of the elements. (186—188)

The *Védās*, the *Purāṇās*, the auxiliary sciences, the *Upanishadas*, the *S'lokās*, the *Sūtrās* the commentaries and every other [branch of learning], orally proceed from them. (189)

The study of the *Védās*, sacrifice, celibacy, penance, self-control, faith, fasting and control over the senses are the instruments of the knowledge of self. (190)

He (*i.e.*, the self) should be enquired into, seen, meditated on and listened to, by the twice-born living in all the *ās'ramās* or orders. (191)

Those twice-born ones,—who, resorting to the study of [spiritual science], called *āranyaka*, and endued with great faith, worship this real self,—know it [truly]. (192)

They gradually approach [the presiding Deities of the] fire, the day, the light half month, the northern solistice, the celestial region and the sun with lightning. (193)

Thereupon the mental *Purusha*, meeting them, takes them to the *Brahma*-region, from which there is no return. (194)

Persons,—who have conquered the celestial region by sacrifice, penances and charities,—are born, in order, in [the regions of the presiding Deities of the] smoke, night, dark fortnight, the southern solistice, the region of the departed manes, of the moon, the air, the rain, the water and the earth and return again [to the world]. (195—196)

He, who does not know these two roads of the soul, becomes [in another birth, either] a reptile, a bird, a worm or an insect. (197)

The feet should be placed on the thighs ; [on the right foot] should be placed the left palm, on which is to be spread the right one ; the mouth should be firmly fixed by [the help of] the breast and be raised up a little ; the eyes should be shut up ; [the mind should] be placed in *Sattwa* (*i.e.*, be shorn of all disturbing tendencies and be steadied ; [the lower row of] the teeth should be touched by [the upper row] ; the tongue should be firmly fixed on the palate ; the mouth should be shut up ; [one] should be perfectly steadied ; the entire number of senses should be withheld [from their objects] : the seat should neither be low nor high ; [one] should practise *Prāṇāyāma* (suppression of the vital airs) twice or thrice ; thereupon the Lord, who is stationed in the heart like a lamp, should be meditated upon. A wise man, having practised concentration, shall fix the soul in the heart. (198—201)

Disappearance (*i.e.*, assumption of an invisible body) ; recollection [of pristine events] ; physical grace ; vision [of the past, present and unforeseen events] ; knowledge of the ear (*i.e.*, hearing of the past, present and unheard of sound) ; [the power of] entering into another's body, after renouncing one's own body ; the power of creating objects, according to one's own will ;—are the marks of the consummation of *yogic* power. The renouncement of the body, after the consummation of *yoga*, leads to immortality. (202—203)

. One, who has studied a *Vēda*, who has renounced his desire, who lives in a forest, who lives on unsolicited

food and who is of restricted diet, acquires the highest *Siddhi* (super-human power).* (204)

One, who acquires wealth by fair means, who is given to spiritual knowledge, who receives guests, who performs *S'rāddha* and who speaks the truth, even though a householder, is emancipated. (205)

[REGULATIONS ABOUT PENANCE, ESPECIALLY THAT FOR
BRA'HMANICIDE.]

HAVING visited dreadful hells—the result of heinous crimes [like *Brāhmaṇicide*, etc.,] persons, perpetrating heinous crimes, are born again [in this world] after the dissipation of *Karma*. (206)

A person, slaying a *Brāhmaṇa*, is born in the species of deer, dog, hog or camel. One, drinking spirituous liquor, is born in the species of ass, or amongst *Pukkāsa* (one begotten by a *Chandāla* on a higher *S'ūdra* woman), or *Veṇa* (mixed caste). There is no doubt in it. (207)

One, stealing gold [owned by a *Brāhmaṇa*] attains to the state of a vermin, insect or bird. The violator of a step-mother or a preceptor's wife, gradually becomes grass, bush or creeper. (208)

[And when they attain to human birth,] the slayer of a *Brāhmaṇa* [is seen] suffering from consumption; the drinker of spirituous liquor, as having black teeth;

* Supernatural faculties or perfections which are eight in number, namely, *animan* or the supernatural power of becoming as small as an atom, *mahiman* or the power of increasing the size of the body at will, *laghiman* or the power of assuming extreme lightness at will, *gariman* or the power of making oneself heavy at will, *prāpti* or the power of obtaining every thing, *prākāmya*, irresistible will or fiat, *i'sitwa* supremacy, *vas'itwa* subjugation or subduing by magical power.

the stealer of gold, as having bad nails ; and the violator of a preceptor's bed, as having ugly skin [on his organ of generation]. (209)

Of them, one, associating with a particular [sinner], is born with the same marks [on his body] ; one, who steals food, gets weak digestion ; and one, who steals a book or learns a lesson stealthily without the permission of the preceptor, becomes mute. (210)

One, who pilfers corn and mixes a spurious article with it, gets an extra limb ; one, who slanders another, gets a nose emitting bad smell ; the stealer of oil becomes a cockroach ; one, who announces another's shortcomings, gets a mouth emitting foul smell. (211)

One, who seduces another's wife, or one, who robs a *Brāhmaṇa's* property, becomes a *Brahma-Rākshasa* in a solitary and dreary forest. (212)

One, who robs another's jewel, is born in a degraded caste ; one, who pilfers a vegetable consisting chiefly of leaves, [is born as] a peacock ; one, who pilfers sweet scents, becomes a musk-rat. (213)

The pilferer of corn [becomes] a mouse ; that of a conveyance, a camel ; that of fruits, a monkey ; that of water, a duck ; that of milk, a crow ; and that of implements for constructing a house, a *chātaka* bird. (214)

[The pilferer of] honey [becomes] a gadfly ; that of meat, a vulture ; that of a cow, an alligator ; that of fire, a crane ; that of a raiment, [becomes subject to] white leprosy ; that of juice, a dog ; and that of salt, a *chiri* (a kind of insect). (215)

To show [the result of theft, these instances] have been cited by me. For theft, one is born amongst animals, according to the nature of the article [stolen]. (216)

After reaping the fruits of *Karma* and being born in the species of birds, when persons, with the cycle of time, are [re-born amongst men], they [become] poor and wretched, shorn of all good marks. (217)

Thereupon, having their sins washed off, the *Yogins* are born in a great family, gifted with learning and possessed of wealth and grains. (218)

Owing to negligence in the performance of prescribed deeds (duties), ,perpetration of forbidden works and failure to govern the senses, a person goes to hell. (219)

For purification, therefore, penance should be performed by him in this world. The inner self of such a person, as well as the world, become pleased. (220)

If persons, addicted to sinful deeds, do not expiate and repent for their sins, they go to dreadful and distressing hells. (221)

Those wretches of men,—who, having been visited by sins consequent upon the perpetration of dreadful crimes and minor offences, do not make penances,—go to [hells] *Tāmisra*, *Lohas'anku*, *Mahāniraya*, *S'ālmali*, *Rourava*, *Kutma*, *Pootimrittika*, *Kālasutra*, *Samhāta*, *Lohitoda*, *Savisha*, *Sampratāpana*, *Mahānaraka*, *Kākola*, *Samjīvana*, *Mahāpatha*, *Avichi*, *Andhatāmisra*, *Kumbhipāka*, *Asipatravana*—[these twenty],—and *Tāpana*, [forming] the twenty-first. (222—225)

Any sin, committed unknowingly, is expiated by penances. But a sin, committed knowingly, [is not expiated by a penance]; but by virtue of a text, [he] can associate with his community. (226)

A destroyer of a *Brāhmaṇa*, a drunkard, a thief and a violator of a preceptor's bed, as well as those who associate with them, are [all] *Mahāpātakins* (i.e., perpetrators of heinous crimes. (227)

Vilification of a preceptor, that of the *Védās*, the destruction of a friend and forgetting what has been studied, should be known [as sins] equal to *Bráhmaṇicide*. (228)

To eat forbidden food ; to bring a serious, but false, charge against a person, before the king ; to speak falsehood, for establishing the superiority of caste ; and to drink the saliva of a woman in menses ;—[are tantamount to the sin of] drinking spirituous liquors. (229)

To steal a horse, a jewel, a man-servant, or a female-servant, [a piece of] land, cow, or that which has been kept in trust is equal to the stealth of gold. (230)

To know a friend's wife, a maiden, a sister, a woman of a degraded caste, one of the same family or the wives of a son,—is described [as sins equal to that of] violating a preceptor's bed. (231)

A person, knowing [his] father's sister, mother's sister, maternal aunt, daughter-in-law, mother's co-wife, sister, preceptor's daughter, preceptor's wife, and his own daughter, is a *gurutalpaga* (i.e., a sinner of the worst kind). He should be killed, after having his generative organ cut off. [Similar is the penalty] of a woman who is a willing party. (232—233)

Killing of kine ; non-performance of the principal *Saṁskárās* or purificatory rites (especially the rite of investiture of the sacred thread) ; theft ; non-satisfaction of debt ; failure to consecrate sacred fires ; selling of forbidden articles ; the marriage or consecration of sacred fire by a younger brother before an elder ; receiving lessons on payment of a fee ; teaching by taking fees ; knowing another's wife ; remaining unmarried while a younger brother is married ; usury ; manufacture of salt ; killing of women, *S'udrás*, *Vaishyás* and *Kshatriyás* ;

sustenance by forbidden means; absence of faith in the existence of God; failure to observe the vow [of oelibacy]; selling of children; theft of corns, metal and cattle; officiating as a priest for a person for whom no such rite should be performed; renouncement of father, mother and preceptor; selling of tanks and gardens; accusation of a maiden; performance of religious rite for a younger brother married before an elder; giving away a daughter in marriage to such a person; fraud; breach of vow; cooking for one's ownself; living with a woman, who drinks spirituous liquor [even if she be one's wedded wife]; renunciation of Vedic studies, sacred fires, sons and kinsmen; cutting of a huge tree for making fuel; sustenance by converting one's own wife into a courtesan, as well as by slaying animals, or by giving medicines; handling the instrument for grinding sesame and sugarcane; vices of gambling, hunting, etc.; selling of one's ownself; serving a *S'udra*; contracting friendship with a degraded person; living with a woman of an inferior caste; failure to live in an *a's'rama* or order; growing fat on food supplied by another; study of impure works (*i.e.*, such as the philosophy of Chárváka, etc.); owning mines [by order of the king]; and selling of one's own wife;—all these are *Upapátakas* or minor sins. (234—242)

By placing the skull [of the *Bráhmaṇa*, so killed], on his head, or holding it on a flag-staff; by living on alms and proclaiming his sin;—the destroyer of a *Bráhmaṇa*, [should live] for twelve years on a restricted fare; [and thereafter, he] shall attain purification. (243)

Or by saving a *Bráhmaṇa*, [from the jaws of a tiger,] or of twelve kine, or by bathing at the end of a Horse-Sacrifice, he may attain purification. (244)

Or when he sees a *Brāhmaṇa* or a cow, on the roadside, suffering from long-standing and painful diseases, and relieves him or her of the same, a destroyer of a *Brāhmaṇa* may attain purification. (245)

By restoring the stolen property of a *Vīpra*, or being killed on that account, or on being wounded by weapons [for that purpose], although living, [one] attains purification. (246)

Or he should offer oblations to Fire [in honour of all the parts of] the body, beginning with the hair on the body and ending with marrow, in order, with the *Mantrams*,—" *Lomavya Swahā* (*i.e.*, I offer this to the hair, etc.). (247)

Or by being killed in a battle* with his aim well-directed, or being almost dead with strokes and thereafter living, one attains purification. (248)

Or by continually reciting the three *Védās* with their *Samhitās* in a forest, or by sojourning to all the opposite streams of the *Saraswatī*, living [all the while] on a restricted diet, [one is] freed from his sins. (249)

Or by conferring upon a [worthy] person wealth enough [for his life-long maintenance], one attains purification. [The performance of a] *Vaiswānara*-Sacrifice is laid down in the *Smṛitis* for the purification of the taker. (250)

The killer of a *Kshatriya* or a *Vais'ya*, initiated into the celebration of some sacrifice, shall practise the vow (*i.e.*, penance) of the destroyer of a *Brāhmaṇa*. The destroyer of a foetus or that of a woman in menses [must perform penance] as laid down for his caste. (251)

* Some Commentators explain it as "giving one's life, for purification in battle on behalf of the King." Others interpret it as "a duel undertaken with an expert archer."

[If a person] comes for killing, but does not kill, him, (*i.e.*, if one strikes a *Brāhmaṇa* with a weapon, but does not kill him,) he must perform the [usual] penance. [For killing a] *Brāhmaṇa*, engaged in a sacrifice, he must perform double the penance. (252)

[PENANCE FOR DRINKING SPIRITUOUS LIQUORS.]

A DRINKER of spirituous liquors must seek purification by drinking either, wine, water, clarified butter, cow's urine or milk, heated like fire, and meeting with death. (253)

Wearing a woolen garment and matted locks he should perform the penance of Brahmanicide; he should eat, in the night, cakes of sesame seeds or particles of rice for three years. (254)

For drinking wine, seminal-fluid or urine, or eating excreta, unknowingly, the three castes, called the twice-born, must perform the *Saṃskārās* or the purificatory rites. (255)

A *Brāhmaṇa*-woman, who drinks spirituous liquors, does not go to the region of her husband. She is [re-born], in this world, [either] as a bitch, a female vulture or a she-hog. (256)

[PENANCE RELATING TO THE THEFT OF GOLD.]

A PERSON, stealing gold owned by a *Brāhmaṇa*, should make over, to the king, a mace, proclaiming his own misdeeds. Killed or saved, [he attains] purification. (257)

By performing the penance [prescribed for] a drinker of spirituous liquors, [he may attain] purification, even without communicating [his sin] to the king. He should give away gold equal to his body [in weight] or what encompasses the gratification of a *Brāhmaṇa*.* (258)

* This is the penance for stealing gold unknowingly.

[PENANCE RELATING TO THE VIOLATION OF A PRECEPTOR'S WIFE,
OR A STEP-MOTHER.]

[A PERSON, committing such a crime,] should lie down on a red-hot iron bed with a female figure made of iron ; or cutting off his testicles and taking them up, he should renounce his body in the south-western quarter. (259)

A violator, of a preceptor's bed, must perform the most distressing penance of *Prajāpatya* for a year ; or he should study the *Vēda-Saṁhitā* and perform the *Chāndráyana* for three months. (260)

He, who lives a year in the company of such [sinners], must perform the same [penance]. Fasting [for a day and night before the ceremony] and accepting no present, one may marry a maiden related to these. (261)

[PENANCE FOR ORDINARY SINS.]

FOR slaying all the degraded castes, one must perform the *Chāndráyana*. Even a *S'ūdra*, who is not qualified [to study the *Védās* and offer oblations to the Fire], becomes purified [by its performance for the prescribed] time. (262)

Twofold is the sin of a person, who makes a false accusation ; equal is that of his, who speaks of a real charge. For false accusation, one is visited by the sin of the falsely-accused person. (263)

[PENANCE FOR COW-SLAUGHTER.]

THE slayer, of a cow, must drink the *Pañchagavya* (the five products of the cow taken collectively, i.e., milk, curd, clarified butter, urine and the dung), and remain self-restrained for a month. By sleeping in a cow-shed, by following a cow, and by giving away a cow, he may [also] attain purification. (264)

Or being controlled, he must perform the hardest or the most difficult of penances; or fasting for three nights, he shall give away eleven kine with bulls. (265)

[PENANCE FOR MINOR SINS.]

THE purification, of minor sins, is brought about by the *Cāndráyana*, or by living simply on water for a month or by the *Parāka*-Penance. (266)

For killing a *Kshatriya*, a person shall give away a thousand kine with bulls, or he should perform, for three years, the penance consequent on Brahmanicide. (267)

The slayer, of a *Vais'ya*, should perform this penance for a year, or he shall give away a century of kine; the slayer, of a *S'ūdra*, should perform [the penance] for six months [consecutively], or ten kine, he should make a gift of [in its stead]. (268)

[PENANCE FOR KILLING WOMEN.]

FOR slaying [unknowingly] an unchaste *Bráhmaṇa*-, *Kshatriya*-, *Vais'ya*-, or a *S'ūdra*-, woman, one should, in order, make a gift of a vessel made of hide, a bow, a goat and a lamb, for the purification [of his sin]. (269)

For slaying a woman, who has gone a little astray, one should perform the penance consequent on slaying a *S'ūdra*. [Similar is the penance for killing] a thousand animals having bones, and a cart-load of those having no bones. (270)

For killing a cat, an alligator, a frog, a crow or other birds, [one] should drink milk for three days, or perform the penitential rite of the *Pádakṛichchha*. (271)

[For killing] an elephant, five dark-blue bulls; a parrot, a two years' old calf; an ass, goat or a lamb, a bull; or a *Krouñcha*-bird, a three years' old calf [should be given to a *Bráhmaṇa*]. (272)

For killing a swan, a vulture, a monkey, beasts living on raw flesh, birds living in water and on land, peacocks, or a *Bhāsa* (a kind of cock),—one should make a gift of a cow; [for killing] animals not living on flesh, [one shall give away] a calf. (273)

[One shall give away] an iron-rod, [for the destruction] of reptiles; for that of animals having no sex, lead weighing a *māsha*; for that of a hog, a vessel full of clarified butter; for that of a camel, gold weighing a *guṇja* ($2\frac{8}{16}$ grains); and for that of a horse, a parrot. (274)

[For the destruction] of *Tittiri*-birds, [one shall give away] sesame seeds to the weight of one *maund* and twenty-four *seers*; if one is incapable of making a gift, as laid down for the destruction of elephant and other [animals], [as mentioned before], one should perform a penitential rite, for the purification of each sin. (275).

For the destruction of insects, sprung into being from fruits, flowers and juices of sugar-cane, etc.;—one should drink clarified butter. Something must be made a gift of, for the destruction of insects having bones, and the *Prāṇāyāma* [should be performed for that] of those having no bones. (276)

For [uselessly cutting] a shrub or a plant, a bush, a creeper or a huge tree, [one should] recite the *Rik* (i.e., the sacred verse of the *Gāyatrī*) for a hundred times. [And for a ruthless] destruction of a medicinal herb, one should live on milk and follow a cow for a day. (277)

An unchaste woman, when bitten by a monkey, ass, camel, crow or by a jackal, by performing the *Prāṇāyāma* in the water and drinking clarified butter, attains purification. (278)

[A person,] consecrating, with the *Mantrams*,—“*Yan mé adya rétas*” (that my semen which to-day etc.), the semen dropped without any cohabitation with a woman, and taking it up with the nameless finger, should touch the parts between the two breasts and the two eye-brows. (279)

Having seen his own reflection in the water, he should recite the *Mantrams*,—“*Mayi téja iti*.” Seeing unholy objects, displaying fickleness of limbs, etc., or speaking falsehood, [he should recite] the *Sāvitri* (*Gáyatri*). (280)

For knowing a woman, a *Brahmachārin* becomes *Avakirni* (i.e., a religious student who has committed an act of incontinence): [and] by sacrificing an ass in honour of the *Naiḥṛiti* Deity, he attains purification. (281)

If without being disabled [a *Brahmachārin*] discontinues the practice of begging alms and adoring the Sacred Fire for seven nights [consecutively], he should offer two oblations to the Fire with the *Mantrams*, “*Kāmāvakiṇṇa*, etc.” (282)

He should, then, worship the Sacred Fire with (the *Mantram*,—) “*Samasinchatu*, etc.” [Drinking] honey or eating [interdicted] meat, [he should perform] the most difficult penance [of *Prajāpatya*] and other penitential rites in the end. (283)

For disregarding the injunctions of the preceptor, purification is attained by gratifying him [again]. If he (i.e., the religious student) dies while sent out, on business, to some other place, the preceptor should perform three distressing penances. (284)

There is no sin, if a *Brāhmaṇa* meets with his death while doing good to him, (i.e., a person), while

cows and bulls are in danger, while administering medicine, or while worshipping the Sacred Fire. (285)

He, who falsely attributes [the commission of] heinous and minor crimes to another person, should spend a month, having controlled his senses, living on water and reciting [the purifying *Mantram*]. (286)

The person, falsely accused, must perform a difficult penance, [and] offer, in a sacrifice, a cake to the Deity of Fire or an animal to the Wind-God. (287)

For knowing an elder brother's wife, without being appointed, a person should perform [the penitential rite of] the *Chândrâyana*. For knowing his wife during her menstrual period, [a person] attains purification by drinking clarified butter after the expiration of three nights. (288)

For performing any religious rite for a person belonging to any of the three higher castes, who has been out-casted for the non-performance of purificatory rites or for the employment of spells for malevolent purposes, one should perform three most painful penances. One, desecrating the *Védās*; or one, renouncing a person, who seeks refuge with him;—should live, for a year, on barley-cakes. (289)

A *Brahmachârin*, who lives in a cow-pen, shall live on water and recite the *Gâyatrî* for a month. [Similarly one is, also, freed [from the sin of] accepting presents from a degraded person. (290)

One, who rides a conveyance, drawn by an ass or a camel; one, who bathes or eats in a state of nudity; and one, cohabiting with a woman in the day-time;—should bathe in the water and then perform the *Prânâyama*. (291)

For thou-theeing an elder or treating him haughtily with the exclamation of *Hum*, for defeating a *Brāhmaṇa* with words or tying him quickly with a cloth, one should gratify them and fast for a day. (292)

One should perform a painful penance for raising up a rod [for striking] a *Brāhmaṇa*; for striking him therewith, a more painful one; for causing bloodshed, a most painful one; and for [striking a blow which] makes the blood congealed within, the painful penance (of *Prajāpatya*). (293)

By carefully taking into account time [and] place, age and ability [of the perpetrator and the nature of] the crime, [one should] lay down the penitential rite. The rite, for getting freedom from sins not mentioned there, (*i.e.*, in the Law-Books), should, also, be pointed out]. (294)

[If a person refuses to perform any penance,] his own kinsmen should make the female-servant, of such an outcaste, carry his water-vessel [filled with water] to the outskirts of the village and ostracise him from all works (social and religious). (295)

If he returns after performing the penance, [they] should throw a new pitcher [into a tank], accuse him no longer and associate him [thenceforth] in all works. (296)

This law has, also, been laid down for outcasted women; but accommodation near the dwelling-house, food, raiment and protection, should be given [to her]. (297)

Cohabitation with a person of an inferior caste, destruction of the foetus and slaying the husband, require, forsooth, special ostracism for women. (298)

One should never live with those who kill persons seeking refuge with them, boys and women, as well as

with those who are ungrateful, even if they have performed penances. (299)

After the pitcher has been thrown, [the person who has performed the penance,] being surrounded by his kinsmen, should, first of all, offer barley-cakes to the kine; [his kinsmen,] after he has been honoured by the kine, should welcome him, [by taking the food offered by him]. (300)

One, whose crime has been made^a public, should perform a penance laid down by the *Parishad** (assembly of learned men). One, whose crime has not been made known, should perform a secret penance. (301)

0

[REGULATIONS RELATING TO SECRET PENANCE.]

THE slayer, of a *Brahmana*, should fast for three nights and recite, in the water, the *Aghamarshana Sūkta*; [and] thereafter, making a gift of a milch-cow, he attains purification. (302)

Or living on air during the day and spending [the night] in the water, he should offer forty oblations of clarified butter to the Fire with the *Mantram*,—*"Lomavya Śwáhá."* (303)

Fasting three nights and reciting the *Kushmandi-Rik*,—(*"Yaddevá devahedanam"*) [and offering oblations of] clarified butter, the drinker of spirituous liquors [attains] purification; and a stealer of gold, by reciting the *Rudra-Mantram*, being stationed in water. (304)

* *Parishad*, or the assembly of learned men, must, at least, contain ten persons, viz., one proficient in the *Rig-Véda*; one, in the *Yajusha*; one, in the *Sāma-Véda*; one, in the *Purva*-, and *Uttara*-, *Mīmāṃsās*; one learned in the *Nyāya*; one, in the *Nirukta*; and one, in the *Dharma-Sāstrás*; and three persons from the three *A's'trams*.

The violator of a preceptor's bed, is freed [from sin] by reciting the *Sahasraś'irsha-Mantram* (the *Purūsha Sūkta*). After the termination of the proper rite, a milch-cow should be presented by each of them (*i.e.*, by the sinning parties). (305)

For the purification of all crimes, and minor sins, and of those which outcaste a person and those which have not been mentioned, the *prāṇāyama* should be performed a hundred times. (306)

By taking [unconsciously] semen, excreta or urine, the foremost of a twice-born one should drink the purifying *Soma-Juice* consecrated with *Om*. (307)

Whatever sin is unconsciously accumulated during the day or night is all dissipated by reciting the *Sandhyā-Mantrams* at the three periods [of conjunction]. (308)

The recitation of the *Sukriya-Mantram*,—"Vis'vāni dēva Savitas," of the *A'ranyaka*, [and] specially of the *Gāyatrī* of the hymn addressed to the eleven Rudras, purify all sins. (309)

A twice-born one should recite the *Gāyatrī* and offer oblations of sesame in all those matters wherein he considers himself sullied with sins. (310)

Neither these [minor] sins, nor those resulting from [the perpetration of] heinous crimes touch a person, who is given to the study and teaching of the *Védās*, endued with forgiveness and devoted to the performance of rites relating to great sacrifices. (311)

By living on air during the day, remaining within water during the night, and reciting the *Gāyatrī* a thousand times after sunrise, one is freed from all sins, except that of the Brahmanicide. (312)

[THE OBSERVANCES RELATING TO YAMA AND NIYAMA.]

CELIBACY, mercy, forgiveness, charity, truthfulness, open-mindedness, abstention from injury, faith, sweetness of temper and restraint of the external senses are known as *Yamas*. (313)

Bathing, silence, fasting, celebration of sacrifices, Vedic study, control of the generative organ, service of the preceptor, purity, absence of anger and vigilance are called *Niyamās* (or self-imposed religious observances). (314)

[THE VARIOUS VRATAS, OR RELIGIOUS OBSERVANCES.]

AFTER having drunk cow's urine, cowdung, thickened milk, curd, clarified butter and *Kus'a*-Water, one should fast the next day and thus practise the most painful rite of *Sāntapana*. (315)

Taking each of the articles necessary for *Sāntapana* for six days, one should fast on the seventh day. This is called the penitential rite of *Mahāsāntapana*. (316)

To drink, every day each, of the extracts of *Palāsa*-, *Udumvara*-, Lotus [and] *Bel*-, Leaves, and *Kusa*-, Water is called *Parnakrichchha* (the penitential rite of taking leaves). (317)

One should drink, severally, every day, hot milk, hot *ghee* and hot water [for three days] and then fast for one night [on the fourth day]. This is called *Taptakrichchha* (the penitential rite of taking hot articles). (318).

[The penitential rite that is performed) by taking one meal in a day for one day, one meal in the night for one day, unsolicited food for one day and by fasting for another day, is called *Pādukrichchha*. (319).

[When this penitential rite is rendered] threefold by any means whatsoever, it is called *Prajāpatya*. This penance, which is performed by taking rice filling up the palms, is the most difficult and distressing one. (320)

[The penance of] *Kṛichchhâtikṛichchha* i.e., the most painful of (painful) [is performed] by living on milk for twenty-one days. [The one performed] by fasting for twelve days is called *Parāka*. (321).

To eat or drink, every day, severally, saffron, foam of boiled water, butter milk, water and barley-meal and then to fast for one night, is called *Soumya-kṛichchha*. (322)

One should take each of these articles (mentioned above i.e., saffron etc.), in order, for three nights. [This penitential rite,] extending over fifteen days, is known as *Tulāpurusha*. (323)

In the light half-month, one should increase the [number of the] balls of cooked rice, each being of the size of the egg of a pea-hen, with the day, and decrease the same in the dark fortnight, while performing the *Chandrāyana*. (324)

Or one should somehow eat two hundred and forty balls in the course of a month. This is another mode of *Chandrāyana*. (325)

Bathing thrice-a-day, one should perform the *Prajāpatya* and other difficult penances, as well as the *Chandrāyana*. He should recite the purifying *Mantrams* and consecrate the balls with the *Gāyatrī*. (326)

The purification, of sins for which no penance has been laid down, is effected by the *Chandrāyana*. He, who performs it for religious purposes, attains the lunar region. (327)

He, who, wishing for virtue and being restrained performs the most difficult penances, comes by great prosperity, and reaps the fruits of great sacrifices. (328)

Hearing of these religious duties described by Yājñawalkya, the Rishis said that to that foremost of Yogins, of incomparable energy. (329)

Those who, shorn of idleness, will preserve this Religious Code, will acquire fame in this world and repair to the celestial region [in after life]. (330)

One, seeking learning, attains the same ; one, wishing for wealth, gets it ; one, longing for longevity, becomes possessed of the same ; and one, hankering after prosperity, gets the same. (331)

The departed manes, of the person, who will, on the occasion of a *S'rāddha*, make others listen to, at least, three couplets [of this Code], will, forsooth, attain to unending gratification. (332)

By following this Religious Code, a *Brāhmaṇa* becomes a worthy person ; a *Kshatriya*, virtuous ; and a *Vais'ya*, possessed of wealth and corns. (333)

He, who will make the twice-born listen to it on every *Parva*-day, will reap the fruits of a Horse-Sacrifice. Do thou accede to this our request. (334)

Hearing the speech of the ascetics and being delighted, Yājñawalkya, too, saluting the Self-sprung *Brahma*, said "so be it." (335)

Here ends the Third Chapter, dealing with Penances, in the Yājñawalkya Saṁhitā.

याज्ञवल्करा संहिता ।

—:0:—

प्रथमोऽध्यायः ।

योगीश्वरं याज्ञवल्करं सम्पूज्य मुनयोऽब्रुवन् ।
वर्णाश्रमेतराणां नो ब्रूहि धर्मानशेषतः ॥ १
मिथिलास्यः स योगोन्द्रः क्षणं ध्यात्वा ब्रवीन्मुनीन् ।
यस्मिन् देशे मृगः क्षणस्तस्मिन् धर्मान्निबोधत ॥ २
पुराणन्यायमीमांसा धर्मशास्त्राङ्गमिश्रिताः ।
वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश ॥ ३
मन्वत्रिविष्णुहारीतयाज्ञवल्करोशनोऽङ्गिराः ।
यमापस्तम्बसंवर्त्ताः कात्यायनहृहस्यती ॥ ४
पराशरव्यासशङ्खलिखिता दक्षगोतमी ।
शातातपो वसिष्ठश्च धर्मशास्त्रप्रयोजकाः ॥ ५
देशकाल उपायेन द्रव्यं श्रद्धासमन्वितम् ।
पात्रे प्रदीयते यत्तत् सकलं धर्मलक्षणम् ॥ ६
श्रुतिः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
सम्यक् सङ्कल्पजः कामो धर्ममूलमिदं स्मृतम् ॥ ७
इज्याचारदमाहिंसा दानं स्वाध्यायकर्म च ।
अयम्तु परमो धर्मो यद्वोगेनात्मदर्शनम् ॥ ८

चत्वारो वेदधर्मज्ञाः पर्षदुच्चैर्विद्यमेव वा ।
 स्वा व्रूते यत् स धर्मः स्यादेको बाध्यात्मवित्तमः ॥ ८
 ब्रह्मक्षत्रियविट्शूद्रा वर्णास्वाद्यास्त्रयो द्विजाः ।
 निषेकादिश्मनान्तास्तेषां वै मन्त्रतः क्रियाः ॥ १०
 गर्भाधानमृतौ पुंसः सवनं स्पन्दनात् पुरा ।
 षष्ठेऽष्टमे वा सीमन्तः प्रसवे जातकर्म च ॥ ११
 अह्न्येकादशे नाम चतुर्थे मासि निष्क्रमः ।
 षष्ठेऽन्नप्राशनं मासि चूडा कार्या यथाकुलम् ॥ १२
 एवमेनः शमं याति वीजगर्भसमुद्भवम् ।
 तुष्णोमेताः क्रियाः स्त्रीणां विवाहस्तु समन्वयकः ॥ १३
 गर्भाष्टमेऽष्टमे वाग्दे ब्राह्मणस्योपनायनम् ।
 राज्ञामेकादशे सैके विशामेके यथाकुलम् ॥ १४
 उपनीय गुरुः शिष्यं महाव्याहृतिपूर्वकम् ।
 वेदमध्यापयेदेनं शौचाचारांश्च शिष्ययेत् ॥ १५
 दिवा सन्ध्यासु कर्णस्थब्रह्मसूत्र उदङ्मुखः ।
 कुर्यान्मन्त्रपुरोषे तु रात्रौ चेहक्षिणामुखः ॥ १६
 गृहीतशिश्नस्रोत्याय मृद्गिरप्युद्धृतैर्जलैः ।
 गन्धलेपक्षयकरं कुर्याच्छौचमर्तान्द्रतः ॥ १७
 अन्तर्जानुः शुचौ देशे उपविष्ट उदङ्मुखः ।
 प्राग्वा ब्राह्मणेन तीर्थेन द्विजो नित्यमुपसृशेत् ॥ १८
 कनिष्ठादेशिन्यङ्गुष्ठमूलान्यग्रं करस्य च ।
 प्रजापतिपितृब्रह्मदेवतीर्थान्यनुक्रमात् ॥ १९
 त्रिःप्राश्यापो द्विरुन्मृज्य खान्यद्भिः समुपसृशेत् ।
 अङ्गिस्तु प्रकृतिस्थाभिर्हीनाभिः फेनवुद्वुदैः ॥ २०

ऋत्कण्ठतालुगाभिस्तु यथासङ्गं द्विजातयः ।
 शुद्धेरन् स्त्री च शुद्धश्च सङ्कत्सृष्टाभिरन्ततः ॥ २१
 स्नाममद्भैवतैर्मन्त्रैर्मार्जनं प्राणसंयमः ।
 सूर्यस्य चाग्न्युपस्थानं गायत्र्या प्रत्यहं जपः ॥ २२
 गायत्रीं शिरसा सार्द्धं जपेद्ब्राह्मतिपूर्विकाम् ।
 प्रतिप्रणवसंयुक्तां त्रिरयं प्राणसंयमः ॥ २३
 प्राणानायम्य, सम्प्रोक्ष्य ह्यर्चेनाद्भैवतेन तु ।
 जपन्नासौत सावित्रीं प्रत्यगा तारकोदयात् ॥ २४
 सम्यां प्राक्प्रातरेवेह तिष्ठेद्दासूर्यदर्शनात् ।
 अग्निकार्यं ततः कुर्यात् सम्यग्योरुभयोरपि ॥ २५
 ततोऽभिवादयेद्ब्रह्मज्ञानसावहमिति ब्रुवन् ।
 गुरुश्चैवापुत्रपासौत स्वाध्यायार्थं समाहितः ॥ २६
 आहूतश्चाप्यधीयीत लब्धश्चास्मै निवेदयेत् ।
 दितश्चास्याचरेन्नित्यं मनोवाक्कायकर्मभिः ॥ २७
 कृतज्ञाद्रोहिमेधाविशुचिकल्याणसूचकाः ।
 अध्याप्या धर्मतः साधुशक्तास्तज्ज्ञानवित्तदाः ॥ २८
 दण्डाजिनोपवीतानि मेखलाश्चैव धारयेत् ।
 ब्राह्मणेषु चरेद्भैक्षमनिन्द्येष्वाम्रव्रतये ॥ २९
 आदिमध्यावसानेषु भवच्छब्दोपलक्षिता ।
 ब्राह्मणेषु त्रयविशां भैक्षचर्या यथाक्रमम् ॥ ३०
 कृताग्निकार्यो भुञ्जीत वाग्यतो गुर्वनुज्ञया ।
 आपोशानक्रिया पूर्वं सत्कृत्वान्नमकुत्सयन् ॥ ३१
 ब्रह्मचर्ये स्थितो नैकमन्नमद्यादनापदि ।
 ब्राह्मणः काममश्रोयाच्छ्राद्धे व्रतमपीडयन् ॥ ३२

मधुमांसाङ्गनोच्छिष्टशुक्लस्त्रीप्राणिहिंसनम् ।
 भास्कुरालोकनाश्वीलपरिवादांश्च वर्जयेत् ॥ ३३
 स गुरुर्यः क्रियाः कृत्वा वेदमस्मै प्रयच्छति ।
 उपनौय ददद्देदमाचार्यः स उदाहृतः ॥ ३४
 एकदेशमुपाध्याय ऋत्विग्यज्ञस्तदुच्यते ।
 एते मान्या यथापूर्वमेभ्यो माता गरीयसी ॥ ३५
 प्रतिवेदं ब्रह्मचर्यं द्वादशाब्दानि पञ्च वा ।
 ग्रहणान्तिकमित्येके केशान्तश्चैव षोडशे ॥ ३६
 आ षोडशाब्दाद्वाविंशच्चतुर्विंशच्च वत्सरात् ।
 ब्रह्मचरविशां काल औपनायनिकः परः ॥ ३७
 अतः ऊर्ध्वं परन्त्वे ते सर्व्वधर्मवहिष्कृताः ।
 सावित्रीपतिता ब्राह्म्या ब्राह्म्यस्तोमादृते क्रतोः ॥ ३८
 मातुर्यदग्रे जायन्ते द्वितीयं मौञ्जिवन्धनात् ।
 ब्राह्मणक्षत्रियविशस्त्रास्मादेते द्विजाः स्मृताः ॥ ३९
 यज्ञानां तपसाञ्चैव शुभानाञ्चैव कर्मणाम् ।
 वेद एव द्विजातीनां निःश्रेयसकरः परः ॥ ४०
 मधुना पयसा चैव स देवांस्तपयेद्विजः ।
 पितृंश्च मधुसर्पिर्भ्यामृचोऽधीते तु योऽन्वहम् ॥ ४१
 यजुंषि शक्तितोऽधीते योऽन्वहं स धृतामृतैः ।
 प्रीणाति देवानाज्येन मधुना च पितृंस्थया ॥ ४२
 स तु सोमघृतैर्देवांस्तर्पयेद्योऽन्वहं पठेत् ।
 सामानि हविं कुर्याच्च पितृणां मधुसर्पिषा ॥ ४३
 मेदसां तर्पयेद्देवानथर्वाङ्गिरसः पठन् ।
 पितृंश्च मधुसर्पिर्भ्यामन्वहं शक्तितो द्विजः ॥ ४४

वाक्त्रोवाक्यं पुराणञ्च नाराशंसीश्वगायिकाः ।
 इतिहासांस्तथा विद्यां योऽधीते शक्तितोऽन्वहम् ॥ ४५
 मांसक्षौरौदनमधुतर्पणं स दिवौकसाम् ।
 करोति ऋषिञ्च तथा पितॄणां मधुसर्पिषा ॥ ४६
 तै ऋषास्तर्पयन्त्येनं सर्व्वकामफलैः शुभैः ।
 यं यं क्रतुमधीयेत तस्य तस्याप्नुयात् फलम् ॥ ४७
 त्रिर्व्वित्तपूर्णपृथिवीदानस्य फलमश्नुते ।
 तपसश्च परस्मैहानित्यं साध्यायवान् द्विजः ॥ ४८
 नैष्ठिको ब्रह्मचारी तु वसेदाचार्य्यसन्निधौ ।
 तदभावेऽस्य तनये पत्न्यां वैश्वानरेऽपि वा ॥ ४९
 अनेन विधिना देहं साधयन् विजितेन्द्रियः ।
 ब्रह्मलोकमवाप्नोति न चेह जायते पुनः ॥ ५०
 गुरवे तु वरं दत्त्वा स्नायीत तदनुज्ञया ।
 वेदं व्रतानि वा पारं नीत्वाप्युभयमेव वा ॥ ५१
 अविष्णुतब्रह्मचर्य्यो लक्षण्यां स्त्रियमुद्वहेत् ।
 अनन्यपूर्व्विकां कान्तामसपिण्डां यवौयसौम् ॥ ५२
 अरोगिणीं भ्रातृमतीमसमानार्षगोत्रजाम् ।
 पञ्चमात् सप्तमादूर्द्ध्वं मातृतः पितृतस्तथा ॥ ५३
 दशपुरुषविख्याताच्छ्रोत्रियाणां महाकुलात् ।
 स्फोतादपि न सञ्चारिरोगदोषसमन्वितात् ॥ ५४
 एतैरेव गुणैर्युक्तः सवर्णः श्रोत्रियो वरः ।
 यन्नात् परीक्षितः पुंस्त्वे युवा धीमान् जनप्रियः ॥ ५५
 यदुच्यते द्विजातीनां शूद्राहारोपसंग्रहः ।
 न तन्मम मतं यस्मात्तत्रात्मा जायते स्वयम् ॥ ५६

तिस्रो वर्णानुपूर्व्येण हे तथेका यथाक्रमम्
 ब्राह्मणक्षत्रियविशां भार्या स्वा शूद्रजन्मनः ॥ ५७
 ब्राह्मो विवाह आहूय दीयते शक्तालङ्घिता ।
 तज्जः पुनात्युभयतः पुरुषानेकविंशतिम् ॥ ५८
 यज्ञस्यायत्विजे दैव आदायाषेस्तु गोद्वयम् ।
 चतुर्दश प्रथमजः पुनात्युत्तरजश्च षट् ॥ ५९
 इत्युक्त्वा चरतां धर्मं सह या दीयतेऽर्धिने ।
 स कायः पावयेत्तज्जः षट्षड् वंशान् सञ्चात्मना ॥ ६०
 आसुरो द्रविणादानाङ्गान्धर्व्यः समयास्मियः ।
 राक्षसो युद्धहरणात् पैशाचं कन्याकाङ्क्षलात् ॥ ६१
 पाणिग्राह्यः सबर्णासु गृह्णीयात् क्षत्रिया शरम् ।
 वैश्या प्रतोदमादद्याद्देदने त्वग्रजन्मनः ॥ ६२
 पिता पितामहो भ्राता सकुल्यो जननी तथा ।
 कन्याप्रदः पूर्व्वनाशे प्रकृतिस्थ परः परः ॥ ६३
 अग्रयच्छन् समाप्नोति भ्रूणहत्यामृतावृतौ ।
 मम्यन्वभावे दातॄणां कन्या कुर्यात् स्वयंवरम् ॥ ६४
 सकृत् प्रदीयते कन्या हरंस्तं चौरदण्डभाक् ॥
 दत्तामपि हरेत् पूर्व्वच्छ्रेयांसेद्वर आत्रजेत् ॥ ६५
 अनाख्याय ददद्दोषं दण्ड्यः उत्तमसाहसम् ।
 अदुष्टाश्च त्यजन् कन्यां दूषयंश्च मृषा शतम् ॥ ६६
 अक्षता वा क्षता चैव पुनर्भूः संस्कृता पूमः ।
 खैरिणी या प्रतिं हित्वा सवर्णं कामतः श्रयेत् ॥ ६७
 अपुत्रां गुर्वंतुज्ञातो देवरः पुत्रकाम्यया ।
 सपिण्डो वा सनोन्नो वा घृताभ्यक्त ऋतावियात् ॥ ६८

आ गर्भसंभवाद्दृष्टेत् पतितस्त्वन्यथा भवेत् ।
 अनेन विधिना जातः क्षेत्रजः स भवेत् सुतः ॥ ६८
 हृताधिकारां मलिनां पिण्डमात्रोपजीविनीम् ।
 परिभृतामधः शय्यां वासयेद्गर्भचरिणीम् ॥ ७०
 सोमः शौचं ददौ तासां गन्धर्वान्श्च शुभां गिरम् ।
 पोषकः सर्वमेध्यत्वं मेध्या वै योषितो ह्यतः ॥ ७१
 व्यभिचारादृतौ शुद्धिर्गर्भं त्यागो विधीयते ।
 गर्भभर्तृवधादौ च तथा महति पातके ॥ ७२
 सुरापौ व्याधिता धूर्ता वन्यार्थघ्नप्रियंवदा ।
 स्त्रीप्रसूखाधिवेत्तव्या पुरुषद्वेषिणी तथा ॥ ७३
 अधिविन्ना तु भर्तृव्या महदेनाऽन्यथा भवेत् ।
 यत्रानुकूयं दम्पत्योस्त्रिवर्गस्तत्र वर्णते ॥ ७४
 मते जीवति वा पत्यौ या नान्यमुपमच्छति ।
 सेह कीर्त्तिमवाप्नोति मोदते चोमया सह ॥ ७५
 आज्ञासम्पादिनीं दक्षां वीरसू प्रियवादिनीम् ।
 त्यजन् दाप्यस्तृतीयांश्मद्रव्यो भरणं स्त्रियाः ॥ ७६
 स्त्रीभिर्भर्तृवचः कार्यमेष धर्मः परः स्त्रियाः ।
 आ शुद्धेः सम्प्रतीक्ष्यो हि महापतकदूषितः ॥ ७७
 लोकानन्धं दिवः प्राप्तिः पुत्रपौत्रप्रपौत्रकैः ।
 यस्मात्तस्मात् स्त्रियः सेव्या भर्तृव्याश्च सुरक्षिताः ॥ ७८
 शोडशर्त्तूनिशाः स्त्रीणां तासु युग्मासु संविशेत् ।
 ब्रह्मचार्यं व पर्व्याषाद्याश्चतसस्तु वर्जयेत् ॥ ७९
 एवं गच्छन् स्त्रियं क्षामां मघां मूलञ्च वर्जयेत् ।
 शस्त्र इन्दौ सकृत् पुत्रं लक्ष्ण्यं जनयेत्पुमान् ॥ ८०

यथाकामौ भवेदापि स्त्रीणां वरमनुस्मरन् ।
 स्वदारनिरतश्चैव स्त्रियो रक्ष्या यतः स्मृताः ॥ ८१
 भर्तृभ्रातृपितृज्ञातिश्वश्रूश्वशुरदेवैः ।
 वन्धुभिश्च स्त्रियः पूज्या भूषणाच्छादनाशनैः ॥ ८२
 संयतोपस्करा दक्षा हृष्टा व्ययपरान्मुखी ।
 कुर्याच्छ्वशुरयो पादवन्दनं भर्तृतत्परा ॥ ८३
 क्रीडां शरीरसंस्कारं समाजोत्सवदर्शनम् ।
 हास्यं परगृहे यानं त्यजेत् प्रोषितभर्तृका ॥ ८४
 रक्षेत् कन्यां पिता विद्वां पतिः पुत्रास्तु वार्धके ।
 अभौवि ज्ञातयस्तेषां स्नातन्त्र्यं न क्वचित् स्त्रियाः ॥ ८५
 पितृमातृसुत भ्रातृश्वश्रूश्वशुरमातुलैः ।
 हीना न स्याद्दिना भर्ता गर्हणीयान्यथा भवेत् ॥ ८६
 पतिप्रियहिते युक्ता स्वाचारा संयतेन्द्रिया ।
 इह कौर्त्तिमवाप्नोति प्रेत्य चानुपमं सुखम् ॥ ८७
 सत्यामन्यां सवर्णायां धर्मकार्यं न कारयेत् ।
 सवर्णासु विधौ धर्मे ज्येष्ठया न विनेतराः ॥ ८८
 दाहयित्वाग्निहोत्रेण स्त्रियं वृत्तवतीं पतिः ।
 आहरेद्द्विधिवद्द्वारानग्नींश्चैवाविलम्बयन् ॥ ८९
 सवर्णेभ्यः सवर्णासु जायन्ते वै सजातयः ।
 अनिन्देषु विवाहेषु पुत्राः सन्तानवर्द्धनाः ॥ ९०
 विप्रान्मृदाभिषिक्तो हि क्षत्रियाणां विशः स्त्रियाम् ।
 अश्वष्ठः शूद्रां निषादो जातः पारशवोऽपि वा ॥ ९१
 वैश्याशूद्रयोस्तु राजन्यान्माहिष्योग्री सुतौ स्मृतौ ।
 वैश्यात्तु करणः शूद्रां विद्वास्वेष विधिः स्मृतः ॥ ९२

ब्राह्मणां क्षत्रियात् सूतो वैश्याद्वैदेहकस्थथा ।
 शूद्राज्जातस्तु चाण्डालः सर्वधर्मवहिष्कृतः ॥ ८३
 क्षत्रिया मागधं वैश्याच्छूद्रात् क्षत्तारमेव तु ।
 शूद्रादायोगवं वैश्या जनयामास वै सुतम् ॥ ८४
 माहिष्येण करणान्तु रथकारः प्रजायते ।
 असत्सन्तस्तु विज्ञेयाः प्रतिलोमानुलोमजाः ॥ ८५
 जात्युत्कर्षो युगे ज्ञेयः सप्तमे पञ्चमेऽपि वा ।
 व्यत्यये कर्मणां साम्यं पूर्ववच्चोत्तराधमम् ॥ ८६
 कर्म स्मार्त्तं विवाहाग्नी कुर्वीत प्रत्यहं गृहो ।
 दायकालकृतेनापि श्रौतं वैतानिकाग्निषु ॥ ८७
 शरीरचिन्तां निर्वर्त्तय कृतशौचविधिर्हिजः ।
 प्रातःसन्ध्यामुपासीत दन्तधावनपूर्वकम् ॥ ८८
 हुत्वाग्नीन् सूर्यदैवत्यान् जपेन्मन्त्रान् समाहितः ।
 वेदार्थानधिगच्छेच्च शास्त्राणि विविधानि च ॥ ८९
 उपेयादीश्वरश्चैव योगक्षेमार्थं सिद्धये ।
 स्नात्वा देवान् पितृन् चैव तर्पयेदर्चयेत्तथा ॥ ९०
 वेदाथर्वपुराणानि सेतिहासानि शक्तितः ।
 जपयज्ञप्रसिद्धयर्थं विद्याच्चाध्यात्मिकौञ्जपेत् ॥ ९०१
 यलिकर्मस्वधाहोमस्वाध्यायातिथिसत्क्रियाः ।
 भूतपितृमरुतब्रह्ममनुष्याणां महामखाः ॥ ९०२
 देवेभ्यश्च ह्यतादन्नाच्छेषाद्भूतवलिं हरेत् ।
 अन्नं भूमौ श्वचाण्डालवायसेभ्यश्च निक्षिपेत् ॥ ९०३
 अन्नं पितृमनुष्येभ्यो देयमप्यन्वहं जलम् ।
 स्नाध्यायमन्वहं कुर्यान्न पचेदन्नमात्मने ॥ ९०४

वालं सुवासिनीवृद्धगर्भिण्यातुरकन्यकाः ।
 सन्धोज्यातिथिभृत्यांश्च दम्प्योऽप्योः शेषभोजनम् ॥ १०५
 आपोशानेनोपरिष्ठादधस्तादग्रता तथा ।
 अनग्नममृतञ्चैव कार्यमन्नं द्विजन्मना ॥ १०६
 अतिथित्वेन वर्णेभ्यो देयं शक्त्यानुपूर्वशः ।
 अप्रणोद्योऽतिथिं सायमपि वाग्भूतणोदकैः ॥ १०७
 सत्कृत्य भिक्षवे भिक्षा दातव्या सत्रताय च ।
 भोजयेद्वागतान् काले सखिसम्बन्धिवान्धवान् ॥ १०८
 महीक्षं वा महाजं वा श्रोत्रियायोपकलयेत् ।
 सत्क्रियान्वासनं स्वादु भोजनं सूनृतं वचः ॥ १०९
 प्रतिसंवत्सरन्वर्ध्याः स्नातकाचार्यपार्थिवाः ।
 प्रियो विवाहश्च तथा यज्ञं प्रत्यृत्विजः पुनः ॥ ११०
 अध्वनौनोऽतिथिर्ज्ञेयः श्रोत्रियो वेदपारगः ।
 मान्यावेतौ गृहस्थस्य ब्रह्मलोकमभीप्सतः ॥ १११
 परपाकरूचिर्नस्यादनिन्द्यामन्त्रणादृते ।
 वाक्पाणिपादचापल्यं वर्जयेच्चातिभोजनम् ॥
 अतिथिं श्रोत्रियं दत्तमासीमान्तमनुव्रजेत् ।
 अहःशेषं सहासीत शिष्टैरिष्टैश्च वन्धुभिः ॥ ११२—१३
 उपास्य पश्चिमां सन्ध्यां हुत्वाग्नींस्तानुपास्य च ।
 भृत्यैः परिवृतो भुक्त्वा नातिदत्तोऽथ संविशेत् ॥ ११४
 ब्राह्मे मूहर्ते उत्थाय चिन्तयेदात्मनो हितम् ।
 धर्मार्थकामान् खे काले यथाशक्ति न ह्यपयेत् ॥ ११५
 विद्याकर्मवयोवन्धुवित्तैर्मन्या यथाक्रमम् ।
 एतैः प्रभूतैः शूद्रोऽपि वार्द्धके मानमर्हति ॥ ११६

वृद्धभारिण्यपस्नातस्त्रोरोगिवरचक्रिणाम् ।

पत्या देयो नृपस्तेषां सान्यः स्नातस्तु भूपतेः ॥

इज्याध्ययनदानानि वैश्वस्य क्षत्रियस्य च ।

प्रतिग्रहोऽधिको विप्रे बाजनाध्यापने तथा ॥ ११७—१८

प्रधानं क्षत्रिये कर्ष्य प्रजानां परिपालनम् ।

कुषोदकपिवाणिज्यं पाशुपाल्यं विशः स्मृतम् ॥ ११९

शूद्रस्य द्विजशूषा तयाजीवन् वणिग्भवेत् ।

शिल्पेर्जा विविधैर्जीवेद्द्विजातिहितमाचरन् ॥ १२०

भार्य्यारतिः शुचिर्भृत्यभर्त्ता श्राद्धक्रियारतः ।

नमस्कारेण मन्त्रेण पञ्चयज्ञान् नृणां हापयेत् ॥ १२१

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।

दानं दया दमः क्षान्तिः सर्वेषां धर्मसाधनम् ॥ १२२

वयोबुद्धार्थवान्वेशश्रुताभिजनकर्मणाम् ।

आचरेत् सदृशीं वृत्तिमजिह्वामशठां तथा ॥ १२३

त्रैवार्षिकाधिकान्नो यः स तु सोमं पिवेद्विजः ।

प्राक्सौमिकीः क्रियाः कुर्याद्यस्यान्नं वार्षिकं भवेत् ॥ १२४

प्रतिमंवत्सरं सोमः पशुः प्रत्ययनन्तथा ।

कर्त्तव्याग्रयणेष्टिश्च चातुर्मास्यानि चैव हि ॥

एषामसम्भवे कुर्यादिष्टिं वैश्वानरीं द्विजः ।

हीनकल्पं न कुर्वीत सति द्रव्येऽफलप्रदम् ॥ १२५—२६

चण्डालो जायते यज्ञकरणाच्छूद्रमिद्विजात् ।

यज्ञार्थं लब्धमददद्वास्तः काकोऽपि वा भवेत् ॥ १२७

कुशूलकुम्भीधान्यो वा त्रैहिकोऽश्वस्तनोऽपि वा ।

जीवेद्वापि शिलोञ्जेन श्रेयानेषां परः परः ॥ १२८

न साध्यायविरोध्यर्थमीहेत न यतस्ततः ।
 न विरुद्धप्रसङ्गेन सन्तोषी च सदा भवेत् ॥ १२८
 राजान्तेवासियाज्येभ्यः सौदन्निच्छेदनं क्षुधा ।
 दम्भिहेतुकपाषण्डवकवृत्तींश्च वर्जयेत् ॥ १३०
 शुक्लाम्बरधरो नीचवेशश्मश्रुनखः शुचिः ।
 न भार्यादर्शनेऽग्नौयान्नैकवासा न संस्थितः ॥
 न संशयं प्रपद्येत नाकस्मादप्रियं वदेत् ।
 नाहितं नावृतञ्चैव न स्तेनः स्यान्नवार्द्धुषिः ॥ १३१—३२
 दाक्षायणीं ब्रह्मसूत्रीं वेणुमान् सकमण्डलुः ।
 कुर्यात् प्रदक्षिणं देवसृष्टोविप्रवनस्पतीन् ॥ १३३
 न तु मेहेन्नदीच्छायावर्त्मगोष्ठाम्बुभस्मसु ।
 न प्रत्यर्काग्निगोसोमसन्ध्याम्बुस्त्रीद्विजन्मनः ॥ १३४
 नेत्रेताकं न नग्नां स्त्रीं न च संस्पृष्टमैथुनाम् ।
 न च मूत्रपुरीषं वा नाशूची राहुतारकाः ॥ १३५
 अयं मे वज्र इत्येवं सर्वमन्त्रमुदारयन् ।
 वर्षत्स्वप्रावृतो गच्छेत् स्वप्यात् प्रत्यक्शिरा न च ॥ १३६
 षोडशनासृक्शक्कन्मूत्ररेतांस्यप्सु न निक्षिपेत् ।
 पादौ प्रतापयेन्नाग्नौ न चैनमभिलङ्घयेत् ॥ १३७
 जलं पिबेन्नाञ्जलिना शयानं न प्रबोधयेत् ।
 नाक्षैः क्रोडेन्न धर्मघ्नैर्व्व्याधितैर्व्वा न संविशेत् ॥ १३८
 विरुद्धं वर्जयेत् कर्म प्रेतधूमं नदीतरम् ।
 केशभस्मतुषाङ्गारकपालेषु च संस्थितिम् ॥ १३९
 नाश्वत्थीत धयन्तीं गां नादारेण विशेत् क्वचित् ।
 न राज्ञः प्रतिगृह्णोयात्तद्व्यस्योच्छास्तवर्त्तिनः ॥ १४०

- प्रतिग्रहे सूनिचक्रिध्वजिवेश्यानराधिपाः ।
दुष्टा दशगुणं पूर्वात् पूर्वादेते यथोत्तरम् ॥ १४१
- अध्यायानामुपाकर्म्म आवण्यां अवणेन वा ।
हस्ते नौषधिभावे वा पञ्चम्यां आवणस्य तु ॥ १४२
- सौरमासस्य रोहिण्यामष्टकायामथापि वा ।
जलान्ते च्छन्दसां कुर्यात्तदुत्सर्गविधिं वह्निः ॥ १४३
- त्रयहं प्रेतेश्वनध्यायः शिष्यत्विग्गुरुवन्धुषु ।
उपाकर्म्मणि चोत्सर्गे स्वस्वाखाश्रोत्रिये मृते ॥
सम्यागर्जितनिर्घातभूकम्पोत्कानिपातने ।
समाप्य वेदं द्युनिशमारण्यकमधीत्य च ॥ १४४—४५
- पञ्चदश्यां चतुर्दश्यामष्टम्यां राहुसूतके ।
ऋतूसन्धिषु भुक्त्वा वा आद्विकं प्रतिगृह्य च ॥ १४३
- पशुमण्डुकनकुलमार्जारश्वाहिमुशिकैः ।
कृतेऽन्तरे अहोरात्रं शक्रपाते तथोच्छ्रये ॥ १४७
- श्वक्रोष्टुर्गर्हभोल्कसामवाणान्तनिखने ।
अमेध्यशवशूद्रान्यश्मशानपतितान्तिके ॥ १४८
- देशेऽशुचावात्मनि च विद्युत्स्तनितसंभवे ।
भुक्त्वाद्विपाणिरभ्योऽन्तरर्द्धरात्रेऽतिमारूते ॥ १४७
- पांशुवर्षं दिशां दाहे सन्ध्यानीहारभीतिषु ।
धावतः पुतिगन्धे च शिष्टे व गृहमागते ॥ १५०
- खरौष्ट्रयानहस्थश्चनौवृक्षेरिणरोहणे ।
सप्तत्रिंशदनध्यायानेतांस्तात्कालिकान् विदुः ॥
देवत्विक्स्नातकाचार्यराज्ञां क्वायां परस्त्रियाः ।
नाक्रामेद्रक्तविण्मूठीवनोद्वर्तनादि च ॥ १५१—५२

विप्रा हि क्षत्रियात्मानो नावज्ञेयाः कदाचन ।

आमृत्योः श्रियमाकाङ्क्षेन्न कश्चिन्मर्माणि स्पृशेत् ॥ १५३

दूरादुच्छिष्टविषमूत्रपादाभ्यांसि समुत्सृजेत् ।

श्रुतिस्मृत्युदितं सम्यक् नित्यमाचारमाचरेत् ॥ १५४

गोब्राह्मणानलान्नानि नोच्छिष्टानि पदा स्पृशेत् ।

न निन्दाताडने कुर्यात् सुतं शिष्यञ्च ताडयेत् ॥ १५५

कर्मणा मनसा वाचा यत्नाद्वर्म्मं समाचरेत् ।

अस्वर्ग्यं लोकविद्विष्टं धर्म्ममप्याचरेन्न तु ॥ १५६

मातृपित्रतिथिभ्रातृजामिसम्बन्धिमातुलैः ।

वृद्धवालातुराचार्य्यवेद्यसंश्रितवान्वयैः ॥ १५७

ऋत्विक् पुरोहितापत्यभार्य्यादाससनाभिभिः ।

विवादं वर्ज्जयित्वा तु सर्वान् लोकान् जयेदगृही ॥

पञ्चपिण्डाननुद्धृत्य न स्नायात् परवारिषु ।

स्नायान्नशोदेवखातगर्त्तप्रस्रवणेषु च ॥ १५८—५९

परशय्यासनोद्यानगृहयानानि वर्ज्जयेत् ।

अदत्तान्यग्निहौनस्य नान्नमद्यादनापदि ॥ १६०

कदर्य्यवडचौराणां क्लीवरङ्गावतारिणाम् ।

वणाभिगस्तत्रार्द्धं पिगणिकागणदौक्षिणाम् ॥ १६१

चिकित्सकातुरक्रुद्धपुंश्चलीमत्तविद्विषाम् ।

क्रूरोग्रपतितब्रात्यदाम्भिकोच्छिष्टभोजिनाम् ॥ १६२

अवीरास्त्रीस्वर्णकारस्त्रीजितग्रामयाजिनाम् ।

शस्त्रविक्रयिकर्म्मरतुन्नवायश्चजीविनाम् ॥ १६३

नृशंसेराजरजककतघ्नवधजीविनाम् ।

चेलधावसुराजीविसहोपपतिवेश्मनाम् ॥ १६४

पिशुनानृतिनोश्चैव तथा चाक्रिकवन्दिनाम् ।

एषामन्नं न भोक्तव्यं सोमविक्रयिणस्तथा ॥ १६५

अनर्चितं वृथामांसं केशकीटसमन्वितम् ।

शुक्तं पर्युषितोच्छिष्टं श्वस्पृष्टं पतितेक्षितम् ॥ १६६

उदक्यास्पृष्टसङ्कुष्टं पर्यायान्नञ्च वर्जयेत् ।

गोघ्रातं शकुनोच्छिष्टं पदा स्पृष्टञ्च कामतः ॥ १६७

शूद्रेषु दासगोपालकुलमित्रार्धसौरिणः ।

भोज्यान्नानापितश्चैव यस्यात्मानं निवेदयेत् ॥

अन्नं पर्युषितं भोज्यं स्नेहाक्तं चिरसंस्थितम् ।

अस्नेहा अपिगोधूमयवगोरसविक्रियाः ॥ १६८—६९

सन्धिन्यनिर्द्दशावत्सगोः पयः परिवर्जयेत् ।

औष्ट्रमैकशफं स्त्रैणमारण्यकमथाविकम् ॥ १७०

देवतार्थं हविः शिशुं लोहितान् ब्रश्चनांस्तथा ।

अनुपाकृतमांसानि विड्जानि कवकानि च ॥ १७१

क्रव्यादपक्षिदात्यूहशुकप्रत्युदटिड्भान् ।

सारसैकशफान् हंसान् सर्वांश्च ग्रामवासिनः ॥ १७२

कोयष्टिप्लवचक्राहवलाकावर्कावष्किरान् ।

वृथाकृसरसंयावपायसापूपशष्कुलौः ॥ १७३

कलविङ्कं सकाकीलं कुरवं रज्जुदालकम् ।

जालपादान् खञ्जरीटानन्नातांश्च मृगद्विजान् ॥ १७४

चापांश्च रक्तपादांश्च सौनं वल्लूरमेव च ।

मत्स्यांश्च कामतो जम्बा सोपवारुस्यहं वसेत् ॥ १७५

पल्लण्डं विड्वराहाञ्च च्छत्राकं ग्रामकुक्कुटम् ।

लशुनं गृह्णन्चैव जम्बा चान्द्रायनं चरेत् ॥ १७६

भक्ष्याः पञ्चनखाः सेधागोधाकच्छपश्लकाः ।

शगश्च मत्स्येष्वपि हि सिंहतुण्डकरोहिताः ॥ १७७

तथा पाठीनराजोवसशल्काश्च द्विजातिभिः ।

अतः शृणुत मांसस्य विधिं भक्षणवर्जने ॥ १७८

प्राणान्त्यये तथाश्वाङ्गे प्रोक्षितं द्विजकाम्यया ।

देवान् पितॄन् समभ्यर्च्य खादन् मांसं न दोषभाक् ॥ १७९

वसेत् स नरके घोरे दिनानि पशुरोमभिः ।

सन्मृतानि दुराचारो यो हन्त्यविधिना पशून् ॥ १८०

सर्वान् कामानवाप्नोति वाजिमेधफलं तथा ।

गृहेऽपि निवसन् विप्रो मुनिर्मांसस्य वर्जनात् ॥ १८१

सौवर्णराजताजानामूर्ध्वपात्रग्रहाश्मनाम् ।

शाकरज्जुमूलफलवासोविदलचर्मनाम् ॥

पात्राणां चमसानाञ्च वारिणा शुद्धिरिष्यते ।

चरुशुक्लसुवस्त्रे हपात्राण्युष्णेन वारिणा ॥ १८२—८३

स्फ्यशूर्पाजिनधान्यानां मूषलोदूखलानसाम् ।

प्रोक्षणं संहतानाञ्च वह्नाञ्चैव वाससाम् ॥ १८४

तक्षनं दारुशृङ्गास्थ्यां गोवालैः फलसम्भुवाम् ।

मार्जनं यज्ञपात्राणां पाणिना यज्ञकर्मणि ॥ १८५

सोषेरुदकगोमूत्रैः शुध्यत्याविककौशिकम् ।

सश्रीफलैरंशुपट्टं सारिष्टैः कुतपन्तथा ॥ १८६

सगौरसर्षपैः क्षौमं पुनःपाकाम्नीहीमयम् ।

कारुहस्तः शुचिः पण्यं भैक्षं योषिन्मुखन्तथा ॥ १८७

भूशुद्धिर्मार्ज्जनाद्वाहात् कालाद्भोक्रमणात्तथा ।

सेकादुष्णे खनास्ते पाद्गृहं मार्जनलेपनात् ॥ १८८

गोघ्रातेऽन्ने तथा कीटमक्षिकाकेशदूषिते ।
 सलिलं भस्ममृद्वारि प्रक्षेप्तव्यं विशुद्ध्यै ॥ १८८
 अपुसीसकताम्नाणां क्षारान्त्रोदकवारिभिः ।
 भस्माग्निः कांस्यलौहानां शुद्धिः प्लावो द्रवस्य च ॥ १८९
 अमेध्याक्तस्य मृत्तोयैः शुद्धिर्गन्धापकर्षणात् ।
 वाक्शस्तमम्बुनिर्णिक्तमज्ञातञ्च सदा शुचि ॥ १९०
 शुचि गोदक्षिणतोयं प्रकृतस्थं महीगतम् ।
 तथा मांसं श्वचाण्डालक्रव्यादादिनिपातितम् ॥ १९१
 रश्मिरग्नी रजश्छाया गौरश्वोवसुधानिलः ।
 विप्रुषो मक्षिकास्यर्शे वत्सः प्रस्रवणे, शुचिः ॥ १९२
 अजाश्वं मुखतो मेध्यं न गौर्न नरजामलाः ।
 पयानश्च विशुद्ध्यन्ति सोमसूर्यांशुमारूढैः ॥ १९३
 मुखजा विप्रुषो मेध्यास्तथाचमनविन्दवः ।
 श्मश्रु चास्यगतं दन्तसक्तं मुक्त्वा ततः शुचिः ॥ १९४
 स्नात्वा पीत्वा क्षुते सुप्ते भुक्ते रथ्योपसर्पणे ।
 आचान्तः पुनराचामेदासो विपरिधाय च ॥ १९५
 रथ्याकर्हमतोयानि स्पृष्टान्यन्यश्चवायसैः ।
 मारूतेनैव शुद्ध्यन्ति पक्केष्टकचितानि च ॥ १९६
 तपस्तप्तामृजद्ब्रह्मा ब्राह्मणान् वेदगुप्तये ।
 तप्तार्थं पितृदेवानां धर्मसंरक्षनाय च ॥ १९७
 सर्वस्य प्रभवो विप्राः श्रुताध्ययनशालिनः ।
 तेभ्यः क्रियापराः श्रेष्ठास्तेभ्योऽप्यध्यात्मवित्तमाः ॥ १९८
 न विद्यया केवलया तपसा वापि पात्रता ।
 यत्र वृत्तमिमे चोभे तद्धि पात्रं प्रकीर्तितम् ॥ २००

गोभूतिलहिरण्यादि पात्रे दातव्यमर्चितम् ।
 नापात्रे विदुषा किञ्चिदात्मनः श्रेय इच्छता ॥ २०१
 विद्यातपोभ्यां हीनेन न तु ग्राह्यः प्रतिग्रहः ।
 गृह्णन् प्रदातारमधो नयत्यात्मानमेव च ॥ २०२
 दातव्यं प्रत्यहं पात्रे निमित्तेषु विशेषतः ।
 याचितेनापि दातव्यं श्रद्धापूतञ्च शक्तितः ॥ २०३
 हेमशृङ्गा शफै रौप्यैः सुशीला वस्त्रसंयुता ।
 सकांस्यपात्रा दातव्या चीरिणी गौः सदक्षिणा ॥ २०४
 दातास्याः स्वर्गमाप्नोति वत्सराज्ञीमसम्पितान् ।
 कपिला चेत्तारयति भूयश्चासप्तमं कुलम् ॥ २०५
 सवत्सा रोमतुल्यानि युगान्युभयतोमुखीम् ।
 दातास्याः स्वर्गमाप्नोति पूर्णेन विधिना ददत् ॥ २०६
 यावद्वत्सस्य पादौ द्वौ मुखं योनौ च दृश्यते ।
 तावद्गौः पृथिवी ज्ञेया यावद्गर्भं न मुञ्चति ॥ २०७
 यथा कथञ्चिद्वत्सा गां धेनुं वाधेनुमेव वा ।
 अरोगामपरिक्षिष्टां दाता स्वर्गं महीयते ॥ २०८
 श्रान्तसंवाहनं रोगिपरिचर्या सुरार्चनम् ।
 पादशौचं द्विजोच्छिष्टमार्जनं गोप्रदानवत् ॥ २०९
 भूदौपाश्वाक्षवस्त्राभस्तिलसर्पिः प्रतिश्रयान् ।
 नैवेशिकं स्वर्णधुर्य्यं दत्त्वा स्वर्गं महीयते ॥ २१०
 गृहधान्याभयोपानच्छत्रुमात्यानुलेपनम् ।
 यानं वृद्धं प्रियं शय्यां दत्त्वात्यन्तं सुखी भवेत् ॥ २११
 सर्व्वदानमयं ब्रह्म प्रदानेभ्योऽधिकं यतः ।
 तद्ददं समवाप्नोति ब्रह्मलोकमविच्युतम् ॥ २१२

प्रतिग्रहसमर्थोऽपि नादत्ते यः प्रतिग्रहम् ।

ये लोका दानशैलानां सतानाप्नोति पुष्कलान् ॥ २१३

कुशाः शाकं पयो मत्स्या गन्धाः पुष्पं दधि क्षितिः ।

मांसं शय्यासनं धानाः प्रत्याख्येयं न वारि च ॥ २१४

अयाचिताहृतं ग्राह्यमपि दुष्कृतकर्मणः ।

अन्यत्र कुलटाषण्डपतितेभ्यस्तथा द्विषः ॥ २१५

देवातिथ्यर्चनकृते गुरुभृत्यादिहृत्तये ।

सर्वतः प्रतिगृह्णीयादात्मवृत्तार्थमेव च ॥ २१६

अमावस्याष्टका वृद्धिः कृष्णपक्षोऽयनद्वयम् ।

द्रव्यं ब्राह्मणसम्पत्तिर्वियुवं सूर्यसंक्रमः ॥ २१७

व्यतौपातो गजच्छाया ग्रहणं चन्द्रसूर्ययोः ।

आदं प्रतिरुचिश्चैव आद्वक्त्रालाः प्रकीर्तिताः ॥ २१८

अग्राः सर्वेषु वेदेषु ओत्रियो ब्रह्मविद्युवा ।

वेदार्थविज्जोष्ठसामा त्रिमधुस्त्रिसुपर्णकः ॥ २१९

ऋत्विक्स्वस्त्रीयजामाढ्याज्यश्वशुरमातुलाः ।

दृणाचिकेतदौहित्रश्चिथसम्बन्धिवान्धवाः ॥ २२०

कर्मनिष्ठास्तपोनिष्ठाः पञ्चाग्निब्रह्मचारिणः ।

पितृमातृपराश्चैव ब्राह्मणाः आहसम्पदः ॥ २२१

रोगौ हीनातिरिक्ताङ्गः काणः पौनर्भवस्तथा ।

अवकोर्णी कुण्डगोलौ कुनखौ श्यावदन्तकः ॥ २२२

भृतकाध्यापकः क्लौवः कन्यादूथमिशस्तकः ।

मित्रधृक् पिशुनः सोमविक्रयी च विनिन्दकः ॥ २२३

मातृपितृगुरुत्यागौ कुण्डाशी वृषलात्मजः ।

परपूर्वापतिः स्तेनः कर्मदुष्टाश्च निन्दिताः ॥ २२४

निमन्त्रयीत पूर्व्वेद्युर्वाह्मणानात्मवाञ्छुचिः ।
 तैश्चापि संयतैर्भावं मनोवाक्कायकर्मभिः ॥ २२५
 अपराङ्गे समभ्यर्च्य स्वागतेनागतान्स्तु तान् ।
 पवित्रपाणिराचान्तानासनेषूपवेशयेत् ॥ २२६
 युग्मान् देवे यथाशक्ति पित्रेऽयुग्मांस्तथैव च ।
 परिश्रिते शुचौ देशे दक्षिणाप्लवने तथा ॥ २२७
 द्वौ देवे प्राक् त्रयः पित्रे उदगेकैकमेव वा ।
 मातामहानामप्येवं तन्त्रं वा वैश्वदेविकम् ॥ २२८
 पाणिप्रक्षालनं दत्त्वा विष्टरार्थं कुशानपि ।
 आवाहयेदनुज्ञातो विश्वेदेवा स इत्यृचा ॥ २२९
 यवेरन्ववकौर्य्याथ भाजने सपवित्रके ।
 शन्नोदेत्या पयः क्षिप्त्वा यवोऽसीति यवांस्तथा ॥ २३०
 या दिव्या इति मन्त्रेण हस्तेष्वर्घ्यं विनिक्षिपेत् ।
 दत्त्वोदकं गन्धमाख्यं धूपं वासः सदीपकम् ॥ २३१
 तथाच्छादनदानञ्च करशीचार्थमम्बु च ।
 अपसव्यं ततः कृत्वा पितॄणामप्रदक्षिणम् ।
 द्विगुणांस्तु कुशान् दत्त्वा हुशन्तस्तेत्यृचा पितॄन् ॥ २३२
 आवाह्य तदनुज्ञातो जपेदायान्तु नस्ततः ।
 यवार्थास्तु तिलैः कार्याः कुर्यादर्घ्यादि पूर्व्ववत् ॥ २३३
 दत्त्वार्घ्यसंस्त्रवास्तेषां पात्रे कृत्वा विधानतः ।
 पितृभ्यः स्थानमसीति न्युञ्जं पात्रं करोत्यधः ॥ २३४
 अग्नौ करिष्यन्नादाय पृच्छत्यन्नं घृतप्लुतम् ।
 कुरुष्वेत्यभ्यनुज्ञातो हुत्वाग्नौ पितृयज्ञवत् ॥ २३५

हुतशेषं प्रदद्यात्तु भाजनेषु समाहितः ।

यथालाभोपपन्नेषु रौप्येषु तु विशेषतः ॥ २३६

दत्तान्नं पृथिवोपात्रमिति पात्राभिमन्त्रणम् ।

कृत्वेदं विष्णुरित्यन्ने द्विजाङ्गुष्ठं निवेशयेत् ॥ २३७

सव्याहृतिकां गायत्रीं मधुवाता इति तृचम् ।

० जम्बा यथासुखं वाचं भुञ्जीरंस्तेऽपि वाग्यताः ॥ २३८

अन्नमिष्टं हविष्यञ्च दद्यादक्रोधनोऽत्वरः ।

आ तमेषुस्तु पवित्राणि जम्बा पूर्वजपन्तथा ॥ २३९

अन्नमादाय तप्ताःस्थ शेषं चैवानुमन्य च ।

तदन्नं विकिरेद्भूमौ दद्याच्चापः सकृत् सकृत् ॥ २४०

सर्वमन्नमूपादाय सतिलं दक्षिणामुखः ।

उच्छिष्टसन्निधौ पिण्डान् प्रदद्यात् पितृयज्ञवत् ॥ २४१

मातामहानामप्येवं दद्यादाचमनं ततः ।

स्वस्ति वाचं ततः कुर्यादक्षय्योदकमेव च ॥ २४२

दत्त्वा तु दक्षिणां शक्त्या स्वधाकारमुदाहरेत् ।

वाच्यतामित्यनुज्ञातः प्रकृतेभ्यः स्वधोच्यताम् ॥ २४३

ब्रूयुरस्तु स्वधेत्येवं भूमौ सिञ्चत्ततो जलम् ।

विश्वेदेवाश्च प्रोयन्तां विप्रैश्चोक्त इदं जपेत् ॥ २४४

दातारो नोऽभिवर्द्धन्तां वेदाः सन्ततिरेव च ।

अद्वा च नो मा व्यगमद्बहु देयञ्च नोऽस्त्विति ॥ २४५

अन्नञ्च नो बहु भवेदतिथींश्च लभेमहि ।

याचितारश्च नः सन्तु मा च याचिष्य कञ्चन ॥ २४६

इत्युक्त्वा तु प्रिया वाचः प्रणिपत्य विसर्जयेत् ।

वाजेवाजे इति प्रोतः पितृपूर्वं विसर्जनम् ॥ २४७

यस्मिंस्ते संसवाः पूर्वमर्घ्यपात्रे निवेशिताः ।
 पितृपात्रं तदुत्तानं कृत्वा विप्रान् विसर्जयेत् ॥ २४८
 प्रदक्षिणमनुब्रज्य भुञ्जीत पितृसेवितम् ।
 ब्रह्मचारौ भवेत् तान् रजनीं ब्राह्मणैः सह ॥ २४९
 एवं प्रदक्षिणं कृत्वा वृद्धौ नाग्दीमुखान् पितॄन् ।
 यजेत दधिकर्कभूमिश्रान् पिण्डान् यवैः क्रिया ॥ २५०
 एकोद्दिष्टं दैवहीनमेकार्घ्यं कपवित्रकम् ।
 आवाहनाग्नौ करणरहितं ह्यपसव्यवत् ॥ २५१
 उपतिष्ठतामित्यक्षय्यस्थाने विप्रविसर्जने ।
 अभिरम्यतामिति वदेद्ब्रूयुस्ते ऽभिरताः स्म ह ॥ २५२
 गन्धोदकतिलैर्युक्तं कुर्यात् पात्रचतुष्टयम् ।
 अर्घ्यार्थं पितृपात्रेषु प्रेतपात्रं प्रसेचयेत् ॥ २५३
 ये सामाना इति हाभ्यां शेषं पूर्ववदाचरेत् ।
 एतत्सपिण्डीकरणमेकोद्दिष्टं स्त्रिया अपि ॥ २५४
 अर्वाक् सपिण्डीकरणं यस्य संवत्सराद्भवेत् ।
 तस्याप्यत्रं सोदकुम्भं दद्यात् संवत्सरं द्विजे ॥ २५५
 मृताहनि तु कर्त्तव्यं प्रतिमासन्तु वत्सरम् ।
 प्रतिसंवत्सरञ्चैव आद्यमेकादशेऽहनि ॥ २५६
 पिण्डांस्तु गोऽजऽप्रेभ्यो दद्यादग्नौ जलेऽपि वा ।
 प्रक्षिपेत् सत्सु विप्रेषु द्विजोच्छिष्टं नमार्जयेत् ॥ २५७
 हविष्यान्नेन वै मासं पायसेन तु वत्सरम् ।
 मातृस्यहारिणकीरभ्रशकुनच्छागपार्षतैः ॥ २५८
 ऐणरौरववाराहशार्ङ्गां सैर्यथाक्रमम् ।
 मासद्वया हि तृप्यन्ति दत्तैरिह पितामहाः ॥ २५९

खड्गामिषं महाशल्कं मधु मुन्यत्रमेव च ।

लोहामिषं महाशाकं मांसं वार्द्धीणसस्य च ॥ २६०

यद्ददाति गयास्थश्च सर्वमानन्यमुच्यते ।

तर्षा वर्षात्रयोदश्यां मघासु च न संशयः ॥ २६१

कन्यां कन्यावेदिनश्च पशून् मुख्यान् सुतानपि ।

० द्यूतं कृषिञ्च वानिज्यं द्विशफैकशफांस्तथा ॥ २६२

ब्रह्मवर्चस्विनः पुत्रान् स्वर्णरुप्ये सकुप्यके ।

ज्ञातिश्चैष्ठ्यं सर्वकामानाप्नोति आह्वदः सदा ॥ २६३

प्रतिपत्प्रभृतिष्वेतान् वर्जयित्वा चतुर्दशीम् ।

शस्त्रेण तु हता ये वै तेभ्यस्तत्र प्रदौयते ॥ २६४

स्वर्गं ह्यपत्यमोजश्च शीर्थं क्षेत्रं वलं तथा ।

पुत्रान् औष्ठश्च सौभाग्यं समृद्धिं मुख्यतां तथा ॥ २६५

अरोगित्वं शुश्रो वीतशोकतां परमां गतिम् ॥ २६६

धनं विद्यां भिषक् सिद्धिं कुप्यं गा अप्यजाविकम् ।

अश्वानायूश्च विधिवदयः आह्वं सम्प्रयच्छति ॥ २६७

कृत्तिकादि भरण्यन्तं स कामानाप्नुयादिमान् ।

आस्तिकः अहधानश्च व्यप्रेतमदमत्सरः ॥ २६८

प्रीणयन्ति मनुष्याणां पितृन् आह्वेन तर्पिताः ॥ २६९

आयुः प्रजां धनं विद्यां स्वर्गं मोक्षं सुखानि च ।

प्रयच्छन्ति तथा राज्यं प्रीता नृणां पितामहाः ॥ २७०

विनायकः कर्मविघ्नसिद्धयर्थं विनियोजितः ।

नृणामाधिपत्ये च रुद्रेण ब्रह्मणा तथा ॥ २७१

तेनोपसृष्टो यस्तस्य लक्षणानि निबोधत ।

स्वप्नेऽवगाहतेऽत्यर्थं जलं सुखांश्च पश्यति ॥ २७२

काषायवाससश्चैव क्रव्यादांश्चाधिरोहति ।
 अन्यजैर्गर्दभैरुष्टैः सहैकत्रावतिष्ठते ॥ २७३
 ब्रजन्तश्च तथात्मानं मन्यतेऽनुगतं परैः ।
 विमना विफलारम्भः संसीदत्यनिमित्ततः ॥ २७४
 तेनोपसृष्टौ लभते न राज्यं राजनन्दनः ।
 कुमारौ न च भर्तारमपत्यं न च गर्भिणी ॥ २७५
 आचार्यत्वं श्रोत्रियश्च न शिष्योऽध्ययनं तथा ।
 वणिग्लाभं न चाप्नोति कृषिश्चैव कृषीवलः ॥ २७६
 स्नपनं तस्य कर्त्तव्यं पूर्णेऽङ्गि विधिपूर्वकम् ।
 गौरसर्पकल्केन साज्ये नोत्सादितस्य च ॥ २७७
 सर्वौषधैः सर्वगन्धैः प्रलिप्तशिरसस्तथा ।
 भद्रासनोपविष्टस्य स्वास्तिवाच्या द्विजाः शुभाः ॥ २७८
 अश्वस्थानादगजस्थानाद्वल्लीकात् सङ्गमाद्भद्रात् ।
 मृत्तिकां रोचनां गन्धान् गुग्गुलुच्चाप्सु निक्षिपेत् ॥ २७९
 या आहृता एकवर्णैश्चतुर्भिः कलशैर्हृदात् ।
 चर्मस्थानडुहे रक्ते स्थाप्यं भद्रासनं तथा ॥ २८०
 सहस्राक्षं शतं धारमृषिभिः पावनं कृतम् ।
 तेन ब्रामभिषिञ्चामि पावमान्यः पुनन्तु ते ॥ २८१
 गगने वरुणो राजा भगं सूर्यो बृहस्पतिः ।
 भगमन्त्रश्च वायुश्च भगं सप्तर्षयो ददुः ॥ २८२
 यत्ते केशेषु दौर्भाग्यं सौमन्ते यच्च मूर्धनि ।
 ललाटे कर्णयोरक्ष्णोरापस्तदघ्नन्तु सर्वदा ॥ २८३
 स्नातस्य सार्पपं तैलं सुवेणोडुम्बरेण च ।
 जुहुयान्मूर्धनि कुशान् सव्येन परिगृह्य च ॥ २८४

मितश्च सम्मितश्चैव तथा शालकटङ्कटः ।
 कुषाण्डो राजपुत्रश्चैत्यन्ते स्वाहासमन्वितैः ॥ २८५
 नामभिर्वलिमन्तैश्च नमस्कारसमन्वितैः ।
 दद्याच्चतुष्पथे शूर्पे कुशानास्तीर्थं सर्व्वतः ॥ २८६
 कृताकृतांस्तण्डुलांश्च पललोदनमेव च ।
 मत्स्यान् पक्वांस्तथैवामान् मांसमेतावदेव तु ॥ २८७
 पुष्पं चित्रं सुगन्धं सुराञ्च त्रिविधामपि* ।
 मूलकं पूरिक्तं पुपांस्तथैवोण्डेरकं स्रजम् ॥ २८८
 दधन्नं पायसञ्चैव गुडपिष्टं समोदकम् ।
 एतान् सर्व्वानुपाहृत्य भूमौ कृत्वा ततः शिरः† ॥ २८९
 विनायकस्य जननीमुपतिष्ठेत्ततोऽम्बिकाम् ।
 दूर्वासर्षपपुष्पाणां दत्त्वाऽर्घ्यं पूर्णमञ्जलिम् ॥ २९०
 रूपं देहि यशो देहि भाग्यं भगवति‡ देहि मे ।
 पुत्रान् देहि धनं देहि सर्व्वान् कामांश्च देहि मे ॥ २९१
 ततः शुक्लाम्बरधरः शुक्लगन्धानुलेपनः ।
 ब्राह्मणान् भोजयेद्यद्याहस्त्रयुग्मं गुरोरपि ॥ २९२
 एवं विनायकं पूज्य ग्रहांश्चैव विधानतः ।
 कर्मणां फलमाप्नोति श्रियमाप्नोत्यनुत्तमाम् ॥ २९३
 आदित्यस्य सदा पूजां तिलकं स्वामिनस्तथा ।
 महागणपतेश्चैव कुर्व्वन् सिद्धिमवाप्नुयात् ॥ २९४

* The Bombay text reads विविधामपि ।

† The last line of the couplet does not occur in the Bombay Edition.

‡ Another reading is भगं भवति ।

श्रीकामः शान्तिकामो वा ग्रहयज्ञं समाचरेत् ।
 वृष्ट्यायुःपुष्टिकामो वा तथैवाभिचरन्नरौन् ॥ २८५
 सूर्यः सोमो महीपुत्रः सोमपुत्रो वृहस्पतिः ।
 शुक्रः शनैश्चरो राहुः केतुश्चेति ग्रहाः स्मृताः ॥ २८६
 ताम्रकात् स्फटिकाद्रक्तचन्दनात् स्वर्णकादुभौ ।
 रजतादयसः सीसात् कांस्यात् कार्या ग्रहाः क्रमात्* ॥ २८७
 स्वर्णैर्व्या पटे तेख्या गन्धैर्मण्डलकेऽथवा ।
 यथावर्णं प्रदेयानि वासांसि कुसुमानि च ॥ २८८
 गन्धाश्च वलयश्चैव धूपो देयश्च गुग्गुलुः ।
 कर्तव्या मन्त्रवन्तश्च चरवः प्रतिदेवतम् ॥ २८९
 आक्षणेन इमं देवा अग्निमूर्धा दिवः ककुत् ।
 उद्वुध्यस्वेति च ऋचो यथासङ्ग्रहं प्रकीर्तिताः ॥ ३००
 वृहस्पते अत्यदर्थ्यस्तथैवान्नात् परिसृतः ।
 शन्नो देवौस्तथाकाण्डात् केतुं कृण्वन्निमाः क्रमात्† ॥ ३०१
 अर्कः पलाशः खदिरस्वपामार्गोऽथ पिप्पलः ।
 उदुम्बरः शमी दूर्वा कुशाश्च समिधः क्रमात् ॥ ३०२
 एकैकस्याष्टशतमष्टाविंशतिरेव वा ।
 होतव्या मधुसर्पिर्भगां दध्ना क्षीरेण वा युता‡ ॥ ३०३

* Another reading is :—

भाष्कराङ्गारकौ रक्तौ शुक्लौ शुक्र निशाकरौ ।
 सोमपुत्रोगुरुश्चैव तावुभौ पौतकौस्मृतौ ।
 कृष्णं शनैश्चरं विद्यात् राहुं केतुं तथैवच ॥

† The Bombay edition reads अपि ।

‡ The Bombay reading is संयुता ।

गुडौदनं पायसञ्च हविष्यं क्षीरप्राष्ठिकम् ।
 दध्योदनं हविश्शूर्णं मांसं चित्रान्नमेव च* ॥ ३०४
 दद्यादुग्रहक्रमादेतद्विजेभ्यो भोजनं बुधः ।
 शक्तितो वा यथालाभं सत्कृत्य विधिपूर्वकम् ॥ ३०५
 धेनु शङ्खस्तथानड्वान् हेमवासो हयस्तथा† ।
 कृष्णा गौरायसं कृग एता वै दक्षिणाः क्रमात् ॥ ३०६
 यश्च यस्य यदा दुःस्थः स तं यत्नेन पूजयेत् ।
 ब्रह्मणैषां वरो दत्तः पूजिताः पूजयिष्यथ ॥ ३०७
 ग्रहाधीना नरेन्द्राणामुच्छायाः पतनानि च ।
 भावाभावौ च जगतस्तस्मात् पूज्यतमाः ग्रहाः‡ ॥ ३०८
 महीत्साहः स्थूललक्ष्यः कृतज्ञो वृद्धसेवकः ।
 विनीतः सत्त्वसम्पन्नः कुलीनः सत्यवाक् शुचिः ॥ ३०९
 अदीर्घसूत्री स्मृतिमानक्षुद्रोऽपरुषस्तथा ।
 धार्मिकोऽव्यसनश्चैव प्राज्ञः शूरो रहस्यवित् ३१०
 स्वरभ्रगोप्तान्वीचिक्यां दण्डनीत्यां तथैव च ।
 विनीतस्त्वथ वार्त्तायां त्रय्याच्चैव नराधिपः ॥ ३११
 समन्त्रिणः प्रकुर्वीत प्रज्ञान् मौलान् स्थिरान् शुचीन् ।
 तै साङ्गं चिन्तयेद्राज्यं विप्रेणथ ततः स्वयम् ॥ ३१२

* The Bombay text is दध्योदनं घृतान्नं च कृसरामिष चित्रकम् ।

† Another reading is क्रमात् for तथा and स्मृता for क्रमात् ।

‡ In some texts the following sloka occurs.

ग्रहणामिदमातिथ्यं कुर्यात् संवत्सरादपि ।
 आरोग्यवल संपन्नो जीवेच्च शरदः शतम् ॥

पुरोहितञ्च कुर्वीत दैवज्ञमुदितोदितम् ।
 दण्डनीत्याश्च कुशलमथर्वाङ्गिरसे तथा ॥ ३१३
 श्रौतस्मार्त्तक्रियाहेतोर्वृणुयादृत्विजस्तथा* ।
 यज्ञांश्चैव प्रकुर्वीत विधिवद्भूरिदक्षिणान् ॥ ३१४
 भोगांश्च दद्याद्विप्रेभ्यो वसूनि विविधानि च ।
 अक्षयोऽयं निधी राज्ञां यद्विप्रेषूपपादितम् ॥ ३१५
 अस्कन्नमव्यथञ्चैव प्रायश्चित्तरदूषितम् ।
 अग्नेः सकाशाद्विप्राग्नी हृतं श्रेष्ठमिहोच्यते ॥ ३१६
 धर्मोणालब्धमौहेत† लब्धं यत्नेन पालयेत् ।
 पालितं वर्द्धयेन्नीत्या वृद्धं पात्रेषु निक्षिपेत् ॥ ३१७
 दद्याद्भूमिं निवन्धं वा कृत्वा लेख्यञ्च कारयेत् ।
 आगामिभद्रन्तपतिपरिज्ञानाय पार्थिवः ॥ ३१८
 पटे वा ताम्रपट्टे वा स्वमुद्रोपरिचिह्नितम् ।
 अभिलेख्यात्मनो वंश्यानात्मानञ्च महीपतिः ॥ ३१९
 प्रतिग्रहपरीमाणं दानाच्छेदोपवर्णनम् ।
 स्वहस्तकालसम्पन्नं शासनं कारयेत् स्थिरम् ॥ ३२०
 रम्यं पशव्यमाजीव्यं जाङ्गलं देशमावसेत् ।
 तत्र दुर्गाणि कुर्वीत जनकोशात्मगुप्तये ॥ ३२१
 तत्र तत्र च निष्णातानध्यक्षाम् कुशलान् शुचीन् ।
 प्रकुर्यादायकर्मन्तव्ययकर्मसु चोद्यतान् ॥ ३२२

* The Bombay reading is with the variation :—वृणुयादेव च त्विज ।

† The Bombay text is अलब्धमौहेतर्मण ।

नातः परतरो धर्मो नृपाणां यदुपाज्जितम्* ।

विप्रेभ्यो दीयते द्रव्यं प्रजाभ्यश्चाभयं तथा (सदा) ॥ ३२३

य आह्वेषु युध्यन्ते भूस्यर्थमपरान्मुखाः ।

अकूटैरायुधैर्यान्ति ते स्वर्गं योगिनो यथा ॥ ३२४

पदानि क्रतुतुल्यानि अग्नेष्वविनिवर्त्तिनाम् ।

राजा सुकृतमादत्तेहतानां विपलायिनाम् ॥ ३२५

तवाहंवादिनं क्लीवं निर्हेति परसङ्गतम् ।

न हन्याद्विनिवृत्तञ्च युद्धप्रेक्षणकादिकम् ॥ ३२६

कृतरक्षः समुत्थाय पश्येदायव्ययी स्वयम् ।

व्यवहारांस्ततो दृष्ट्वा स्नात्वा भुञ्जीत कामतः ॥ ३२७

‘हिरण्यं’ व्यापृतानीतं भाण्डागारेषु निक्षिपेत्† ।

पश्येच्चारांस्ततो दूतान् प्रेरयेन्मन्त्रिसंयुतः (संगतः) ॥ ३२८

ततः स्त्रैरविहारौ स्यान्मन्त्रिभिर्वा समागतः ।

वलानां दर्शनं कृत्वा सेनान्या सह चिन्तयेत् ३२९

सन्ध्यामुपास्य शृणुयाच्चाराणां गूढभाषितम् ।

गीतनृत्यैश्च भुञ्जीत पठेत् स्वाध्यायमेव च ॥ ३३०

संविशेत् तुर्य्यघोषेण प्रतुबुध्येत्तथैव च ।

शास्त्राणि चिन्तयेद्बुद्ध्या सर्व्वकर्त्तव्यतास्तथा ॥ ३३१

प्रेषयेच्च ततश्चारान् स्वेषु चान्येषु सादरम् ।

ऋत्विक्पुरोहिताचार्य्यै राशौर्भिरभिनन्दितः ॥ ३३२

दृष्ट्वा ज्योतिर्व्विदो वैद्यान् दद्याद्भाः काञ्चनं महौम् ।

नैवेशिकानि च तथा आत्रियाणां गृहाणि च ॥ ३३३

* The Bombay reading is यदुवर्णाजितम् ।

† The Bombay Text reads :—न्यासेत्ततः ।

ब्राह्मणेषु क्षमी स्निग्धेष्वजिह्वाः क्रोधनोऽरिषु ।
 स्याद्राजा भृत्यवर्गे च प्रजासु च यथा पिता ॥ ३३४
 पुण्य षड्भागमादत्ते न्यायेन परिपालयन् ।
 सर्वदानाधिकं यस्मात् प्रजानां परिपालनम् ॥ ३३५
 चाटतस्करदुर्वृत्तमहासाहसिकादिभिः ।
 पौड्यमानाः प्रजा रक्षेत कायस्थैश्च विशेषतः ॥ ३३६
 अरक्ष्यमाण्याः कुर्वन्ति यत् किञ्चित् किञ्चिदं प्रजाः ।
 तस्माच्च नृपतेरर्द्धं यस्माद्गृह्णात्यसौ करान् ॥ ३३७
 ये राष्ट्राधिकृतास्तेषां चारैर्ज्ञात्वा विचेष्टितम् ।
 साधून् सम्पालयेद्राजा विपरीतांस्तु घातयेत् ॥ ३३८
 उत्कोचजीविनो द्रव्यहीनान् कृत्वा विवासयेत् ।
 सम्मानदानसत्कारैः* श्रोत्रियान् वासयेत् सदा ॥ ३३९
 अन्यायेन नृपो राष्ट्रात् स्वकोषं योऽभिवर्द्धयेत् ।
 सोऽचिराद्गतश्रीको नाशमेति सवान्धवः ॥ ३४०
 प्रजापोडनसन्तापसमुद्भूतो हुताशनः ।
 राज्ञः कूलं । अयं प्राणान् नादग्ध्वा विनिवर्त्तते ॥ ३४१
 य एव धर्मी नृपतेः स्वराष्ट्रपरिपालने ।
 तमेव कृत्स्नमाप्नोति परराष्ट्रं वशं नयन् ॥ ३४२
 यस्मिन् देशे य आचारो व्यवहारः कुलस्थितिः ।
 तथैव परिपाल्योऽसौ यदा वशमुपागतः ॥ ३४३
 मन्त्रमूलं यतो राज्यमतो मन्त्रं सुरक्षितम् ।
 कुर्याद्यथान्ये† न विदुः कर्मणामाफलोदयात् ॥ ३४४

* The Bombay Text reads :—सदानमान सत्कारा ।

† The Bombay Text reads :—यथास्य ।

अरिमित्रमुदासीनोऽनन्तरस्तत्परः परः ।

क्रमशो मण्डलं चिन्त्यं सामादिभिरुपक्रमैः ॥ ३४५

उपायाः साम दानञ्च भेदो दण्डस्तथैव च ।

सम्यक् प्रयुक्ताः सिध्येयुर्दण्डस्त्वगतिकागतिः ॥ ३४६

सन्धिञ्च विग्रहं यानमासनं संश्रयं तथा ।

द्वैधीभावं गुणानेतान् यथावत् परिकल्पयेत् ॥ ३४७

यदा शस्यगुणोपेतं परराष्ट्रं तदा ब्रजेत् ।

परश्च हीन आत्मा च हृष्टवाहनपूरुषः ॥ ३४८

दैवे पुरुषकारे च कर्मसिद्धि र्व्यवस्थिता ।

तत्र दैवमभिव्यक्तं पौरुषं पौर्व्वदैहिकम् ॥ ३४९

केचिद्दैवात् स्वभावाच्च कालात् पुरुषकारतः ।

संयोगे केचिदिच्छन्ति फलं कुशलवृद्धयः* ॥ ३५०

यथा ह्येकेन चक्रेण न रथस्य गतिर्भवेत् ।

पवं पुरुषकारेण विना दैवं न सिध्यति ॥ ३५१

हिरण्यभूमिलाभेभ्यो मित्रलब्धिर्वरा यतः ।

अतो यतेत तत्प्राप्तौ रक्षेत् सत्यं समाहितः ॥ ३५२

स्वाम्यमात्यौ जनो दुर्गं कोषो दण्डस्तथैव च ।

मित्राण्येताः प्रकृतयो राज्यं सप्ताङ्गमुच्यते ॥ ३५३

तदवाप्य नृपो दण्डं दुर्व्वृत्तेषु निपातयेत् ।

धर्मो हि दण्डरूपेण ब्रह्मणा निर्मितः पुरा ॥ ३५४

† The following is the Bombay reading :—

केचित् दैवात्ऽष्टात् केचित् केचित् पुरुष कारतः ।

सिध्यन्त्यर्था मनुष्याणां तेषां योनिस्तु पौरुषम् ॥

स नेतुं न्यायतोऽशक्यो लुब्धेनाकृतवृद्धिना ।
 सत्यसन्धेन शुचिना सुसहायेन धीमता ॥ ३५५
 यथाशास्त्रं प्रयुक्तः सन् सदेवासुरमानुषम् ।
 जगदानन्दयेत् सर्व्वमन्यथा तु प्रकोपयेत् ॥ ३५६
 अधर्मदण्डनं स्वर्गकीर्त्तिलोकविनाशनम् ।
 सम्यक् च दण्डनं राज्ञः स्वर्गकीर्त्तिजयावहम् ॥ ३५७
 अपि भ्राता सुतोऽर्घ्यो वा शशुरो मातुलोऽपि वा ।
 नादण्ड्यो नाम राज्ञोऽस्ति धर्माद्विचलितः स्वकात् ॥ ३५८
 यो दण्ड्यान् दण्डयेद्राजा सम्यग् वध्यांश्च घातयेत् ।
 दृष्टं स्यात् क्रतुभिस्तेन सहस्रशतदक्षिणैः ॥ ३५९*
 इति सञ्चिन्त्य नृपति क्रतुतुल्यफलं पृथक् ।
 व्यवहारान् स्वयं पश्येत् सभ्यैः परिवृतोऽन्वहम् ॥ ३६०
 कुलानि जातीः श्रेणोश्च गणान् जनपदांस्तथा ।
 स्वधर्मचलितान् राज्ञा विणीय स्थापयेत् पथि ॥ ३६१
 जालसूर्यमरीचिस्थं तसरेणुरजःस्रुतम् ।
 तेऽष्टौ लिङ्गास्तु तास्तिस्त्रो राजसर्षप उच्चते ॥ ३६२
 गौरस्तु ते त्रयः षट् ते यतो मध्यस्तु ते त्रयः ।
 कृष्णलः पञ्च ते माषस्ते सुवर्णस्तु षोडश ॥ ३६३
 पलं सुवर्णाश्चत्वारः पञ्च वापि प्रकीर्त्तितम् ।
 द्वे कृष्णले रौप्यमाशौ धरणं षोडशैव ते ॥ ३६४
 शतमानंतु दशभिर्द्वरणैः पलमेव च ।
 निष्कः सुवर्णाश्चत्वारः कार्ष्णिकस्ताम्रिकः पणः ॥ ३६५

* The Bombay Text reads :—समाप्तवरदक्षिणैः ।

साशैतिः पणसाहस्री दण्ड उत्तमसाहसः ।

तदर्द्धं मध्यमः प्रोक्तस्तदर्द्धमधमः स्मृतः ॥ ३६६

धिग्दण्डस्त्वथ बाग्दण्डो धनदण्डो वधस्तथा ।

योज्या व्यस्ताः समस्ता या अपराधवशादिमे ॥ ३६७

ज्ञात्वापराधं देशञ्च कालं बलमथापि वा ।

जयः कर्म च वित्तञ्च दण्डं दण्डोषु पातयेत् ॥ ३६८

इति याज्ञवल्क्ये धर्मशास्त्रे आचारो ।

नाम प्रथमोऽध्यायः ॥ १ ॥

द्वितीयोऽध्यायः ।

व्यवहारान् नृपः पश्येद्विद्वद्भिर्ब्राह्मणैः सह ।

धर्मशास्त्रानुसारेण क्रोधलोभविवर्जितः ॥ १

श्रुताध्ययनसम्पन्ना धर्मज्ञाः सत्यवादिनः ।

राज्ञा सभासदः कार्य्या रिपौ मित्रे च ये समाः । २

अपश्यता कार्य्यवशाद्व्यवहारान् नृपेण तु ।

सभ्यैः सह नियोक्तव्यो ब्राह्मणः सर्व्व धर्मवित् ॥ ३

रागाक्तोभाङ्गयाहापि स्मृत्यपेतादिकारिणः ।

सभ्याः पृथक्पृथग्दण्ड्या विवादाद्विगुणं दमम् ॥ ४

स्मृत्याचारव्यापेतेन मार्गेणाऽधर्षितः परैः ।

आवेदयति चेद्राज्ञे व्यवहारपदं हि तत् ॥ ५

प्रत्यर्थिनोऽग्रतो लेख्यं यथावेदितमर्थिना ।
 ससामासतदर्द्धाहर्नामजात्यादि चिह्नितम् ॥ ६
 श्रुतार्थस्योत्तरं लेख्यं पूर्वावादकसन्निधौ ।
 ततोऽर्थी लेखयेत् सद्यः प्रतिज्ञातार्थसाधनम् ॥ ७
 तत्सिद्धौ सिद्धिमाप्नोति विपरीतमतोऽन्यथा ।
 चतुष्पाद्वक्त्रहारोऽयं विवादेषुपदर्शितः ॥ ८
 अभियोगमनिस्तोय्यैर्नैर्न प्रत्यभियोजयेत् ।
 अभियुक्तञ्च नान्येन नोक्तं विप्रकृतिं नयेत् ॥ ९
 कुर्यात् प्रत्यभियोगश्च कलहे साहसेषु च ।
 उभयोः प्रतिभूर्याह्नः समर्थः कार्यनिर्णये ॥ १०
 निह्रवे भावितो दद्याद्धनं राज्ञे च तत्समम् ।
 मिथ्याभियोगो द्विगुणमभियोगाद्धनं हरेत् ॥ ११
 साहसस्तेयपारुथगोभिशपात्यये स्त्रियाम् ।
 विवादयेत् सद्य एव कालोऽन्यत्रेच्छया स्मृतः ॥ १२
 देशाद्देशान्तरं याति सृक्किणी परिलेदि च ।
 ललार्तं स्विद्यते चास्य मुखं वैवर्ण्यमेति च ॥ १३
 परिशुष्यत् स्त्रललदाक्यो विरुद्धं बहु भाषते ।
 वक्त्रचक्षुः पूजयति नो तथौष्ठौ निर्भुजत्यपि ॥ १४
 स्वभावाद्विकृतिं गच्छेन् मनोवाक्कायकर्मभिः ।
 अभियोगे च साक्ष्ये वा दुष्टः स परिकौर्तितः ॥ १५
 सन्दिग्धार्थं स्वतन्त्रो यः साधयेद्यच्च निष्पतेत् ।
 न चाहतो वदेत् किञ्चिद्धोनो दण्ड्यश्च स्मृतः ॥ १६
 साक्षिषूभयतः सत्सु साक्षिणः पूर्ववादिनः ।
 पूर्वपक्षेऽधरीभूते भवन्तुत्तरवादिनः ॥ १७

सपणखेद्विवादः स्यात्तत्र हीनन्तु दापयेत् ।
 दण्डञ्च सपणं राज्ञे धनिने धनमेव च ॥ १८
 क्लृप्तं निरस्य भूतेन व्यवहारान् नयेद्बृषः ।
 भूतमप्यनुपन्यस्तं हीयते व्यवहारतः ॥ १९
 निह्रुवे लिखितेऽनेकमेकदेशविभावितः ।
 दाप्यः सर्वं नृपेणार्थं न ग्राह्यस्त्रनिवेदितः ॥ २०
 स्मृत्योर्विरोधे न्यायस्तु बलवान् व्यवहारतः ।
 अर्थशास्त्रार्त्तु बलवद्धर्मशास्त्र मितिस्थितिः ॥ २१
 प्रमाणं लिखितं भुक्तिः साक्षिणश्चेति कौर्त्तितम् ।
 एषामन्यतमाभावे दिव्यान्यतममुच्यते ॥ २२
 सर्वेष्वव विवादिषु बलवत्युत्तरा क्रिया ।
 आधौ प्रतिग्रहे क्रीते पूर्वा तु बलवत्तरा ॥ २३
 पश्यतोऽब्रुवतो भूमेर्हानिर्विंशतिवार्षिकी ।
 परेण भुज्यमानाया धनस्य दशवार्षिकी ॥ २४
 आधिसौमोपनिक्षेपजडबालधनैर्विना ।
 तथोपनिधिराजस्त्रीश्चोत्त्रियाणां धनैरपि ॥ २५
 आध्यादीनां निहन्तारं धनिने दापयेद्धनम् ।
 दण्डञ्च तत्समं राज्ञे शक्त्यपेक्षमथापि वा ॥ २६
 आगमोऽत्यधिको भोगाद्विना पूर्वक्रमागतात् ।
 आगमेऽपि बलं नैव भुक्तिस्तोकापि यत्र नो ॥ २७
 आगमस्तु कृतो येन सोऽभियुक्तस्तमुद्धरेत् ।
 न तत्सुतस्तत्सुतो वा भुक्तिस्तत्र गरीयसी ॥ २८
 योऽभियुक्तः परेतः स्यात्तस्य रिक्थी तमुद्धरेत् ।
 न तत्र कारणं भुक्तिरागमेन विनाकृता ॥ २९

आगमेन विशुद्धेन भोगः याति प्रमाणताम् ।
 अविशुद्धागमो भोगः प्रामाण्यं नैव गच्छति* ॥ ३०
 नृपोणाधिकृताः पूगाः श्रेणयोऽथ कुलानि च ।
 पूर्वं पूर्वं गुरु ज्ञेयं व्यवहारविधौ नृणाम् ॥ ३१
 बलोपाधिविनिर्वृत्तान् व्यवहारान् निवर्त्तयेत् ।
 स्त्रीनक्तमन्तरागारबहिःशत्रु कृतांस्तथा ॥ ३२
 मत्तोन्मत्तार्त्तव्यसनिबालभीतादियोजितः ।
 असम्बद्धकृतश्चैव व्यवहारो न सिध्यति ॥ ३३
 प्रनष्टाधिगतं देयं नृपेण धनिने धनम् ।
 विभावयेन्न चेत्तिङ्गैस्तत्समं दण्डमर्हति ॥ ३४
 राजा लब्ध्वा निधिं दद्याद्विजेभ्योऽर्धं द्विजः पुनः ।
 विद्वानशेषमादद्यात् स सर्वस्य प्रभुर्यतः ॥ ३५
 इतरेण निधौ लब्धे राजा पष्टांशमाहरेत् ।
 अनिवेदितविज्ञातो दाप्यस्तं दण्डमेव च ॥ ३६
 देयं चौरद्वतं द्रव्यं राज्ञा जानपदाय तु ।
 अददद्भि समाप्नोति कल्विषं यस्य तस्य तत् ॥ ३७
 इत्यसाधारणव्यवहार मातृका प्रकरणम् ।
 अशीतिभागो वृद्धिः स्यान्मासि मासि सबन्धके ।
 वर्णक्रमाच्छतं द्विस्त्रिंशतुःपञ्चकमन्यथा ॥ ३८
 कान्तारगास्तु दशकं सामुद्रा विंशकं शतम् ।
 दद्युर्वा स्त्रकृतां वृद्धिं सर्वे सर्वासु जातिषु ॥ ३९
 सन्ततिस्तु पशुस्त्रीणां रसस्याष्टगुणा परा ।
 वस्त्रधान्यहिरण्यानां चतुस्त्रिंशद्विगुणाः स्मृताः ॥ ४०

* This sloka does not occur in the Bombay Edition.

प्रपन्नं साधयन्नर्थं न वाच्यो नृपतेर्भवेत् ।

साध्यमानो नृपं गच्छन् दण्डो दाप्यश्च तद्धनम् ॥ ४१

ग्रहीतानुक्रमाद्दाप्यो धनिनामधमर्णिकः ।

दत्त्वा तु ब्राह्मणायैव नृपतेस्तदनन्तरम् ॥ ४२

राज्ञाधमर्णिको दाप्यः साधिताद्दशकं शतम् ।

पञ्चकंच शतं दाप्यः प्राप्तार्थो ह्युत्तमर्णिकः ॥ ४३

हीनजातिं परिक्षीणमृणां कर्म कारयेत् ।

ब्राह्मणस्तु परिक्षीणः शनैर्द्दाप्यो यथोदयम् ॥ ४४

दीयमानं न गृह्णाति प्रयुक्तं यः स्वकं धनम् ।

मध्यस्थस्थापितं तत् स्याद्वर्द्धते न ततः परम् ॥ ४५

अविभक्तैः कुटुम्बार्थं यदृणश्च कृतं भवेत् ।

दद्युस्तद्वक्थिनः प्रेते प्रोषिते वा कुटुम्बिनि ॥ ४६

न योषित् पतिपुत्राभ्यां न पुत्रेण कृतं पिता ।

दद्याद्वते कुटुम्बार्थान्न पतिः स्त्रीकृतं तथा ॥ ४७

सुराकामद्यूतकृतं दण्डशुल्कावशिष्टकम् ।

वृथादानं तथैवेह पुत्रो ददग्राह्यं पैढकम् ॥ ४८

गोपशौण्डिकशैलूपरजकव्याधयोषिताम् ।

ऋणं दद्यात् पतिस्त्रेषां यस्मात्वृत्तिस्तदाश्रया ॥ ४९

प्रतिपन्नं स्त्रिया देयं पत्या वा सह यत् कृतम् ।

स्वयं कृतं वा यदृणं नान्यत् स्त्री दातुमर्हति ॥ ५०

पितरि प्रोषिते प्रेते व्यसनाभिप्लुतेऽथवा ।

पुत्रपौत्रैर्ऋणं देयं निह्वे सास्त्रिभावितम् ॥ ५१

ऋक्थग्राह ऋणं दाप्यो योषिद्ग्राहस्तथैव च ।

पुत्रोऽनन्याश्रितद्रव्यः पुत्रहीनस्य ऋक्थिनः ॥ ५२

भ्रातृणामथ दम्पत्योः पितुः पुत्रस्य चैव हि ।
 प्रातिभाव्यमृणं साक्ष्यमविभक्ते न तु स्मृतम् ॥ ५३
 दर्शने प्रत्यये दाने प्रातिभाव्यं विधीयते ।
 आद्ये तु वितथे दाप्यावितरस्य सुता अपि ॥ ५४
 दर्शनप्रतिभूर्यत्र मृतः प्रात्ययिकोऽपि वा ।
 न तत्पुत्रा ऋणं दद्युर्द्व्युर्द्द्विनाय ये स्थिताः ॥ ५५
 बहवः स्युर्यदि स्त्रांशैर्द्व्युः प्रतिभुवो धनम् ।
 एकच्छायाश्रितेष्वेषु धनिकस्य यथारुचि ॥ ५६
 प्रतिभूर्हापितो यत्र प्रकाशं धनिने धनम् ।
 द्विगुणं प्रतिदातव्यमृणिकैस्तस्य तद्भवेत् ॥ ५७
 सन्ततिः स्त्रीपशुष्वेव धान्यं त्रिगुणमेव च ।
 वस्त्रं चतुर्गुणं प्रोक्तं रसश्चाष्टगुणस्तथा ॥ ५८
 आधिः प्रणश्येद्विगुणे धने यदि न मोक्ष्यते ।
 काले कालकृतो नश्येत् फलभोग्यो न नश्यति ॥ ५९
 गोप्याधिभोगे नो हृद्भिः सोपकारेऽध हापिते ।
 नष्टो देयो विनष्टश्च दैवराजकृतादृते ॥ ६०
 आधिः स्त्रीकरणात् सिद्धी रक्ष्यमानोऽप्यसारताम् ।
 यातश्चेदन्य आधेयो धनभाग्वा धनी भवेत् ॥ ६१
 चरित्रबन्धककृतं सवृद्ध्या दापयेद्धनम् ।
 सत्यङ्गारकृतं द्रव्यं द्विगुणं प्रतिदापयेत् ॥ ६२
 उपस्थितस्य मोक्तव्य आधिः स्तेनोऽन्यथा भवेत् ।
 प्रयोजकेऽसति धनं कुले न्यस्याऽधिमाप्नुयात् ॥ ६३
 तत्कालकृतमुल्लो वा तत्र तिष्ठेद्वृद्धिकः ।
 विना धारणाद्वापि धिक्रीणीत ससाक्षिकम् ॥ ६४

यदा तु द्विगुणोभूतमृणमाधौ तदा खलु ।

भोच्य आधिस्तदुत्पन्ने प्रविष्टे द्विगुणे धने ॥ ६५

इति ऋणादानप्रकरणम् ।

वासनस्थमनाख्याय हस्तेऽन्यस्य यदर्पितम् ।

द्वेयं तदौपनिधिकं प्रतिदेयं तथैव तत् ॥ ६६

न दाप्योऽपहृतं तत्तु राजदैविकतत्स्करैः ।

भेषजं न्नागितिऽदत्ते दाप्यो दण्डञ्च तत्समम् ॥ ६७

आजीवन् स्वेच्छया दण्डो दाप्यस्तच्चापि सोदयम् ।

याचितां वाहितन्यासनिक्षेपादिष्वयं विधिः ॥ ६८

इति निक्षेपादिप्रकरणम् ।

तपस्विनो दानशीलाः कुलीनाः सत्यचादिनः ।

धर्मप्रधाना ऋजवः पुत्रवन्तो धनान्विताः ॥ ६९

स्रग्वराः साक्षिणो ज्ञेयाः श्रौतस्मार्त्तक्रियारताः ।

यथाजाति यथावर्णं सर्वे सर्वेषु वा स्मृताः ॥ ७०

श्रोत्रियास्तापसा वृद्धा ये च प्रव्रजितादयः ।

असाक्षिणस्ते वचनान्नात्र हेतोरुदाहृतः* ॥ ७१

स्त्रीवृद्धकालकितवमत्तोन्मत्ताभिश्चस्तकाः ।

रङ्गावतारिपाषण्डिकूटकुट्टिकलेन्दियाः ॥ ७२

पतिताश्वर्थसम्बन्धिसहायरिपुतस्कराः ।

साहसो दृष्टदोषश्च निर्दूतश्चेत्यसाक्षिणः ॥ ७३

उभयानुमतः साक्षी भवत्येकोऽपि धर्मवित् ।

सर्वः साक्षी संग्रहणे चौर्यं पारुष्यं साहसे ॥ ७४

* This sloka does not occur in the Bombay Edition.

साक्षिणः आवयेद्वादिप्रतिवादिसमीपगान् ।

ये च पापकृतां लोका महापातकिनां तथा ॥ ७५

अग्निदानाञ्च ये लोका ये च स्त्रीवालघातिनाम् ।

स तान् सर्वान् समाप्नोति यः साक्ष्यमनृतं वदेत् ॥ ७६

सुकृतं यत्त्वया किञ्चिजन्मान्तरशतैः कृतम् ।

तत् सर्वं तस्य जानीहि यं पराजयसे मृषा ॥ ७७

अब्रुवन् हि नरः साक्ष्यमृणं स दशवन्धकम् ।

राक्षा सर्वं प्रदाप्यः स्यात् षट्चत्वारिंशत्तमेऽहनि ॥ ७८

न ददाति हि यः साक्ष्यं जानन्नपि नराधमः ।

स कूटसाक्षिणां पापैस्तुल्यो दण्डेन चैव हि ॥ ७९

द्वैधे वद्भनां वचनं समेषु गुणिनान्तथा ।

गुणिद्वैधे तु वचनं ग्राह्यं ये गुणवत्तमाः ॥ ८०

यस्योचुः साक्षिणः सत्यां प्रतिज्ञां स जयी भवेत् ।

अन्यथावादिनो यस्य ध्रुवस्तस्य पराजयः ॥ ८१

उक्तेऽपि साक्षिभिः साक्ष्ये यद्यन्ये गुणवत्तमाः ।

द्विगुणा बान्यथा ब्रूयुः कूटाः स्युः पूर्वसाक्षिणः ॥ ८२

पृथक् पृथग्दण्डनीयाः कूटकृतसाक्षिणस्तथा ।

विवादाद्विगुणं दण्डं विवास्यो ब्राह्मणः स्मृतः ॥ ८३

यः साक्ष्यं आवितोऽन्येभ्यो निह्नुते तत्तमोदृतः ।

स दाप्योऽष्टगुणं दण्डं ब्राह्मणन्तु विवासयेत् ॥ ८४

वर्णिनान्तु वधो यत्र तत्र साक्ष्यनृतं वदेत् ।

तत्पावनाय निर्व्याप्यश्चरुः सारस्वतो द्विजैः ॥ ८५

इति साक्षिप्रकरणम् ।

यः कश्चिदर्थो निष्णातः स्वरूपा तु परस्परम् ।
 लेखन्तु साक्षिमतं कार्यं तस्मिन् धनिकपूर्वकम् ॥ ८६
 समामासतदर्शाहर्नामजातिस्वगोत्रकैः ।
 सत्रह्यचारिकात्मीयपितृनामादिचिह्नितम् ॥ ८७
 समाप्तेऽर्थे ऋणी नाम स्वहस्तेन निवेशयेत् ।
 मतं मेऽमुकपुत्रस्य यदत्रोपरिलिखितम् ॥ ८८
 साक्षिणश्च स्वहस्तेन पितृनामकपूर्वकम् ।
 अत्राहममूकः साक्षी लिखेयुरिति ते समाः ॥ ८९
 उभयाभ्यर्थितेनैतन्मया ह्यमुकसूनुना ।
 लिखितं ह्यमुकेनेति लेखकोऽन्ते ततो लिखेत् ॥ ९०
 विनापि साक्षिभिर्लेख्यं स्वहस्तलिखितन्तु यत् ।
 तत् प्रमाणं स्मृतं लेख्यं बलोपाधिकृतादृते ॥ ९१
 ऋणं लेख्यकृतं देयं पुरुषैस्त्रिभिरेव तु ।
 आधितु भुज्यते तावदुयावत्तत्र प्रदीयते ॥ ९२
 देशान्तरस्थे दुर्लेख्ये नष्टोन्मृष्टे हृते तथा ।
 भिन्ने दग्धेऽथवा च्छिन्ने लेख्यमन्यत्तु कारयेत् ॥ ९३
 सन्दिग्धलेख्ये शुद्धिः स्यात् स्वहस्तलिखितादिभिः ।
 युक्तिप्राप्तिक्रियाचिह्नसम्बन्धागमच्छेत्तुभिः ॥ ९४
 लेख्यस्य पृष्ठेऽभिलिखेद्दत्त्वा धनं ऋणी ।
 धनी चोपगतं दद्यात् स्वहस्तपरिचिह्नितम् ॥ ९५
 दत्तृणं पाठयेत्लेख्यं शुद्धं वान्यत्तु कारयेत् ।
 साक्षिमच्च भवेद्यदा तदातव्यं ससाक्षिकम् ॥ ९६
 इति लेख्यप्रकरणम् ।

तुलाग्न्यापोविषं कोषो दिव्यानीह विशुद्धये ।
 महाभियोगेष्वेतानि शीर्षकस्थेऽभियोक्तारि ॥ ८७
 रुच्या वान्यतरः कुर्यादितरो वर्त्तयेच्छिरः ।
 विनापि शीर्षकात् कुर्यान्नृपदोहेऽथ पातके ॥ ८८
 सचैल ज्ञानमाह्वय सूर्योदय उपोषितम् ।
 कारयेत् सर्वदिव्यानि नृपब्राह्मणसन्निधौ ॥ ८९
 तुला स्त्रीवालवृद्धान्धपङ्गुब्राह्मणरोगिणाम् ।
 अग्निर्जलं वा शूद्रस्य यवाः सप्त विषस्य च ॥ १००
 नासहस्राङ्गरेत् फालं न विषं न तुलां तथा ।
 नृपार्थेष्वभियोगेष्वेव वहेयुः शुचयः सदा ॥ १०१
 तुलाधारणविद्वद्भिरभियुक्तस्तुलाश्रितः ।
 प्रतिमानसमोभूतो रेखाः कृत्वावतारितः ॥ १०२
 त्वं तुले सत्यधामासि पुरा देवैर्विनिर्मिता ।
 तत् सत्यं वद कल्याणि संशयान्मां विमोचय ॥ १०३
 यद्यस्मि पापकृन्मातस्ततो मां त्वमधीनय ।
 शुद्धश्चेद्भमयोर्द्ध्वं मां तुलामित्यभिमन्त्रयेत् ॥ १०४
 करौ विमृदितव्रीहीर्लक्षयित्वा ततो न्यसेत् ।
 सप्तचाश्वत्य पत्राणि तावत्सूत्रेण वेष्टयेत् ॥ १०५
 तमग्ने सर्वभूतानामन्तश्चरसि पावक ।
 साक्षिवत् पुण्यपापेभ्यो ब्रूहि सत्यं कवे मम ॥ १०६
 तस्येत्युक्तवतो लौहं पञ्चाशत्पलिकं समम् ।
 अग्निवर्णं न्यसेत् पिण्डं हस्तयोरुभयोरपि ॥ १०७
 स तमादाय सप्तैव मण्डलानि शनैर्ब्रजेत् ।
 षोडशाङ्गुलिकं ज्ञेयं मण्डलं तावदन्तरम् ॥ १०८

मुक्ताग्निं मृदितव्रीहिरदग्धः शुद्धिमाप्नुयात् ।
 अन्तरा पतिते पिण्डे सन्देहे वा पुनर्हरेत् ॥ १०८
 सत्येन माभिरक्षस्व वरूणेत्यभिशास्यकम् ।
 नाभिदघ्नोदकस्य गृहौत्वोरु जलं विशेत् ॥ ११०
 समकालमिषुं मुक्तमानयेद्यो जवो नरः ।
 गते तस्मिन्निमग्नाङ्गं पश्येच्चैच्छुद्धिमाप्नुयात् ॥ १११
 त्वं विष ब्राह्मणः सुत सत्यधर्मे व्यवस्थितः ।
 त्रायस्वास्मादभीशापात् सत्येन भव मेऽमृतम् ॥ ११२
 एवमुक्त्वा विषं शार्ङ्गं भक्षयेद्धिमशैलजम् ।
 यस्य वेगैर्विना जीर्णतस्य शुद्धिं विनिर्दिशेत् ॥ ११३
 देवानुग्रान् समभ्यर्च्य तत्स्नानोदकमाहरेत् ।
 संश्राव्य पाययेत्तस्माज्जलन्तु प्रसृतित्रयम् ॥ ११४
 अर्वाक् चतुर्दशादङ्गो यस्य नो राजदैविकम् ।
 व्यसनं जायते घोरं स शुद्धः स्यान्नसंशयः ॥ ११५

इति दिव्यप्रकरणम् ।

विभागश्चेत् पिता कुर्यात् स्वेच्छया विभजेत् सुतान् ।
 ज्येष्ठं वा श्रेष्ठभागेन सर्व्वे वा स्युः समांशिनः ॥ ११६
 यदि कुर्यात् समानंशान पत्नयः कार्य्याः समांशिकाः ।
 न दत्तं स्त्रीधनं यासां भर्त्ता वा श्वशुरेण वा ॥ ११७
 शक्तस्यानोहमानस्य किञ्चिद्दत्त्वा पृथक् क्रिया ।
 न्यूनाधिकविभक्तानां धर्म्मयः पितृकृतः स्मृतः ॥ ११८
 विभजेरन सुताः पित्रोरुर्द्ध्वमृकथमृणं समम् ।
 मातुर्दुहितरः शेषमृणात्ताभ्य ऋतेऽन्वयः ॥ ११९

पितृद्रव्याविरोधेन यदन्यत् स्वयमर्जि तम् ।
 मैत्रमौद्वाहिकश्चैव दायादानां न तद्भवेत् ॥ १२०
 क्रमादभ्यागतं द्रव्यं ह्यतमभ्युद्धरेत् तु यः ।
 दायादेभ्यो न तद्दद्याद्विदया लब्धमेव च ॥ १२१
 यत्किञ्चित् पितरि प्रेक्षे धनं ज्येष्ठोऽधिगच्छति ।
 भागो यवीयसां तत्र यदि विद्यानुपालिनः ॥ १२२
 सामान्यार्थसमुत्थाने विभागस्तु समः स्मृतः ।
 अनेकपितृकाणान्तु पितृतो भागकल्पना ॥ १२३
 भूर्या पितामहोपात्ता निवन्धो द्रव्यमेव वा ।
 तत्र स्यात् सदृशं स्वाम्यं पितुः पुत्रस्य चोभयोः ॥ १२४
 विभक्तेषु सुतो जातः सवर्णयां विभागभाक् ।
 दृष्ट्याहा तद्विभागः स्यादायव्यविशोधितात् ॥ १२५
 पितृभ्यां यस्य यद्वत्तं तत्तस्यैव धनं भवेत् ।
 पितुरुर्द्धं विभजतां माताप्यंशं समं हरेत् ॥ १२६
 असंस्कृतास्तु संस्कार्या भ्रातृभिः पूर्वसंस्कृतैः ।
 भगिन्यश्च निजादंशादृत्वांशान्तु तुरीयकम् ॥ १२७
 चतुर्विद्वरेकभागाः स्युर्वर्णशो ब्राह्मणात्मजाः ।
 क्षत्रजास्त्रिवरेकभगा विड्जौ तु द्वेकभागिनः ॥ १२८
 अन्योन्यापहृतं द्रव्यं विभक्ते तल्यु दृश्यते ।
 तत् पुनस्ते समैरंशैर्विभजेरन्निति स्थितिः ॥ १२९
 अपुत्रेण परचेत्रे नियोगोत्पादितः सुतः ।
 उभयोरप्यसौरिक्यौ पिण्डदाता च धर्मतः ॥ १३०

औरसो धर्मपत्नीजस्तत्समः पूत्रिकासुतः ।

क्षेत्रजः क्षेत्रजातस्तु सगोत्रे णेतरेण वा ॥ १३१

गृहे प्रच्छन्न उत्पन्नो गूढजस्तु सुतो मतः ।

कानीनः कन्यकाजातो मातामहसुतो मतः ॥ १३२

अक्षतायां क्षतायां वा जातः पौनर्भवस्तथा ।

दद्यान्माता पिता वा यं स पुत्रो दत्तको भवेत् ॥ १३३

क्रीतस्तु ताभ्यां विक्रीतः कृत्रिमस्तु स्वयंकृतः ।

दत्तात्मा तू स्वयं दत्तो गर्भे विन्नः सहोऽजः ॥ १३४

उद्भूतो गृह्यते यस्तु सीऽपविद्धो भवेत् सुतः ।

पिण्डदोऽंशहरश्चैषांपूर्वाभावे परः परः ॥ १३५

सजातीयेष्वयं प्रोक्तस्तनयेषु मया विधिः ।

जातोऽपि दास्यां शूद्रेण कामतोऽंशहरो भवेत् ॥ १३६

मृते पितरि कुर्युस्तु भ्रातरस्त्वर्द्धभागिकम् ।

अभ्रातृको हरेत् सर्वं दुहितृणां सुतादृते ॥ १३७

पत्नी दुहितरश्चैव पितरौ भ्रातरस्तथा ।

तत्सुतो गोत्रजो वन्धुः शिष्यः स ब्रह्मचारिणः ॥ १३८

एषामभावे पूर्वस्य धनभागोत्तरोत्तरः ।

स्वर्थातस्य ह्यपुत्रस्य सर्ववर्णेष्वयं विधिः ॥ १३९

वानप्रस्थयतिब्रह्मचारिणामृक्यभागिनः ।

क्रमेणाचार्यसच्छिष्यधर्मभावे कतीर्थिनः ॥ १४०

संसृष्टिनस्तु संसृष्टी सोदरस्य तु सोदरः ।

दद्यादपहरेदंशं जातस्य च मृतस्य च ॥ १४१

अन्योदर्थस्तु संसृष्टी नान्योदर्थं धनं हरेत् ।

असंसृष्टपि चादद्यात् संसृष्टो नान्यमातृजः ॥ १४२

क्लीवोऽथ पतितस्तज्जः पङ्कुरुन्मत्तको जडः ।
 अन्धोऽचिकित्स्यरोगाद्या भर्त्तव्या स्युर्निरंशकाः ॥ १४३
 औरसाः क्षेत्रजास्तेषां निर्दोषा भागहारिणः ।
 सुताश्चैषां प्रभर्त्तव्या यावद्वै भर्त्तृसात्कृताः ॥ १४४
 अपुत्रा योषितश्चैषां भर्त्तव्याः साधुवृत्तयः ।
 निर्वास्या व्यभिचारिण्यः प्रतिकुलास्तथैव च ॥ १४५
 पितृमातृपतिभ्रातृदत्तमध्यग्न्युपागतम् ।
 आधिवेदनिकं चैव स्त्रीधनं परिकीर्तितम् ॥ १४६
 वन्मुदत्तं तथा शुल्कमन्वाधेयकमेव वा ।
 अप्रजयामतौतायां वास्यवास्तदवाप्नुयुः ॥ १४७
 अप्रज स्त्रीधनं भर्त्तुर्ब्राह्मादिषु चतुर्वर्षं पि ।
 दुहितृणां प्रसूता चेत् शेषेषु पितृगामि तत् ॥ १४८
 दत्त्वा कन्यां हरन दण्डोव्ययं दद्याच्च सोदयम् ।
 मृतायां सर्वमादद्यात् परिशोध्योभयव्ययम् ॥ १४९
 दुर्भिक्षे धर्मकार्ये च व्याधौ सम्प्रतिरोधके ।
 गृहहोतं स्त्रीधनं भर्त्ता न स्त्रियै दातुमर्हति ॥ १५०
 अधिविन्नस्त्रियै दद्यादाधिवेदनिकं समम् ।
 न दत्तं स्त्रीधनं यस्यै दत्ते त्वर्द्धं प्रकीर्तितम् ॥ १५१
 विभागनिह्वये ज्ञातिवन्धुसाक्ष्यभिलेखितैः ।
 विभागभावना ज्ञेया गृहक्षेत्रैश्च यौतकैः ॥ १५२

इति रिक्त्यभागप्रकरणम् ।

सौमो विवादे क्षेत्रस्य सामन्ताः स्थविरादयः ।
 गोपा सौमाक्षणा ये सर्वे च वनगोचराः ॥ १५३

नयेयुरेते सीमानं स्थलाङ्गारस्तुषट्द्रुमैः ।

सेतुवल्मीकनिम्नास्थिचैत्याद्यैरूपलक्षिताम् ॥ १५४

सामन्ता वा समाग्रामाश्चत्वारोऽष्टौ दशापि वा ।

रक्तस्रग्धसनाः सोमां नयेयुः क्षितिधारिणः ॥ १५५

अनृते च पृथग्दण्डा राज्ञा मध्यमसाहसम् ।

अभावे ज्ञातृचिह्नानां राजा सीम्नः प्रवर्त्तकः ॥ १५६

आरामायतनग्रामनिपानोद्यानवेश्मसु ।

एष एव विधिर्ज्ञेयो वर्षांस्वप्रवहादिषु ॥ १५७

मर्यादायाः प्रभेदे तु सीमातिक्रमणे तथा ।

क्षेत्रस्य हरणे दण्डा अधमोत्तममध्यमाः ॥ १५८

न निषेधोऽल्पबाधस्तु सेतुः कल्याणकारकः ।

परभूमिं हरन् कूपः स्वल्पक्षेत्रो वह्नुदकः ॥ १५९

स्वामिने योऽनिवेद्यैव क्षेत्रे सेतुं प्रवर्त्तयेत् ।

उत्पन्ने स्वामिनो भोगस्तदभावे महीपतेः ॥ १६०

फालाहतमपि क्षेत्रं यो न कुर्यान्न कारयेत् ।

तत् प्रदाप्या क्लृष्टशदं क्षेत्रमन्येन कारयेत् ॥ १६१

इति सीमाविवादप्रकरणम् ।

माषानष्टौ तु महिषी शस्यघातस्य कारिणी ।

दण्डनोया तदर्धन्तु गौस्तदर्धमजाविक्रम् ॥ १६२

भक्षयित्वोपविष्टानां यथोक्ताद्विगुणो दमः ।

सममेषां विवीतेऽपि खरोष्ट्रं महीषीसमम् ॥ १६३

यावच्छस्यं विनश्येत्तु तावत् स्यात् क्षेत्रिणः फलम् ।

गोपस्ताद्यस्तु गोमी तु पूर्वोक्तं दण्डमर्हति ॥ १६४

पथि ग्रामविवीतान्ते क्षेत्रे दोषो न विद्यते ।
 अकामतः कामचारे चौरवद्दण्डमर्हति ॥ १६५
 महोक्षोत्सृष्टपशवः सूतिकागन्तुकादयः ।
 पालो येषान्तु ते मोक्ष्या दैवराजपरिप्लुताः ॥ १६६
 यथार्पितान् पशून् गोपः सायं प्रत्यर्पयेत् तथा ।
 प्रमादमृतनष्टांश्च प्रदाप्यः कृतवेतनः ॥ १६७
 पाखण्डोषविनाशे च पाले दण्डो विधीयते ।
 अर्धत्रयोदशपणः स्वामिने द्रव्यमेव च ॥ १६८
 ग्रामेच्छया गोप्रचारो भूमिराजश्चेन वा ।
 द्विजस्तृणैधः पुष्पाणि सर्व्वतः समुपाहरेत् ॥ १६९
 धनुःशतं परोहारो ग्रामक्षेत्रान्तरं भवेत् ।
 द्वे शते खर्वटस्य स्वान्नगरस्य चतुःशतम् ॥ १७०

इति स्वामिपालविवादप्रकरणम् ।

स्वं लभेतान्यविक्रौतं क्रेतुर्दोषोऽप्रकाशिते ।
 हीनाद्रहो हीनमूल्ये बेलाहीने च तस्करः ॥ १७१
 नष्टापहतमासाद्य हर्त्तारं ग्राहयेन्नरम् ।
 देशकालातिपत्तौ च गृहीत्वा स्वयमर्पयेत् ॥ १७२
 विक्रेतुर्दृशनाच्छुद्धिः स्वामी द्रव्यं नृपो दमम् ।
 क्रेता मूल्यमवाप्नोति तस्माद्यस्तस्य विक्रयी ॥ १७३
 आगमेनोपभोगेन नष्टं भाव्यमतोऽन्यथा ।
 पञ्चवन्धो दमस्तत्र राज्ञे तेनाविभाविते ॥ १७४
 हतं प्रनष्टं यो द्रव्यं परहस्ताद्वाप्नुयात् ।
 अनिवेद्य नृपे दण्ड्यः स तु पश्यवतिं पणान् ॥ १७५

शीर्ष्कैः स्थानपालैर्वा नष्टापहतमाहतम् ।

अर्वाक् संवत्सरात् स्वामी हरेत् परतो नृपः ॥ १७६

पणनिकशफे दद्याच्चतुरः पञ्च मानुषे ।

महिषोऽश्वगवां द्वौ द्वौ पादं पादमजाविके ॥ १७७

इत्यस्वामिविक्रयप्रकरणम् ।

स्वं कुटुम्बाविरोधेन देयं दारसुतादृते ।

नान्वये सति सर्वस्वं यच्चान्यस्मै प्रतिश्रुतम् ॥ १७८

प्रतिग्रहः प्रकाशः स्यात् स्थावरस्य विशेषतः ।

देयं प्रतिश्रुतञ्चैव दत्त्वा नापहरेत् पुनः ॥ १७९

इति दत्ताप्रदानिकं प्रकरणम् ।

दशैकपञ्चसप्ताहमासत्र्यहार्द्धमासिकम् ।

धीजायोवाह्यरत्नस्त्रीदोह्यपुंसां परीक्षणम् ॥ १८०

अग्नौ सुवर्णमक्षौणं रजते द्विपलं शते ।

अष्टौ त्रपुणि मीसे च तामे पञ्चदशायस्त्रि ॥ १८१

शते दशपला वृद्धिरौर्णे कार्पाससौत्रिके ।

मध्ये पञ्चपला सूत्रे सूक्ष्मे तु त्रिपला मता ॥ १८२

कार्मिके रोमवद्धे च त्रिंशद्भागक्षयो मतः ।

न क्षयो न च वृद्धिः स्यात् कौषीये वल्कलेषु च ॥ १८३

देशं कालञ्च भोगञ्च ज्ञात्वा नष्टे वलावलम् ।

द्रव्याणां कुशला व्रूयुर्यत्तहाप्या असंशयम् ॥ १८४

इति क्रीतानुशयप्रकरणम् ।

बलाहासीकृतश्चौरैर्विक्रीतश्चापि मुच्यते ।

स्वामिप्राणप्रदो भक्तस्त्यागात्तन्निष्क्यादपि ॥ १८५

प्रत्रच्यावसितो राज्ञो दासश्चामरणान्तिकः ।

वर्णानामानुलोम्येन दास्यं न प्रतिलोमतः ॥ १८६

कृतशिल्पोऽपि निवसेत् कृतकालं गुरोर्गृहे ।

अन्तेवासो गुरुप्राप्तभोजनस्तत्फलप्रदः ॥ १८७

इत्यभ्युपेत्य शुश्रूषाप्रकरणम् ।

राजा कृत्वा पुरे स्थानं ब्राह्मणान्नास्य तत्र तु ।

त्रैविद्यां वृत्तिमद्ब्रूयात् स्वधर्माः पाल्यतामिति ॥ १८८

निजधर्माविरोधेन यस्तु सामरिको भवेत् ।

सोऽपि यत्नेन संरक्ष्यो धर्मो राजकृतश्च यः ॥ १८९

गणद्रव्यं हरेद्यस्तु संविदं लङ्घयेच्च यः ।

सर्वस्वहरणं कृत्वा तं राष्ट्राद्विप्रवासयेत् ॥ १९०

कर्त्तव्यं वचनं सर्वैः समूहहितवादिनाम् ।

यस्तत्र विपरौतः स्यात् स दाप्यः प्रथमं दमम् ॥ १९१

समूहकार्यं आयातान् कृतकार्यान् विसर्जयेत् ।

स दानमानसत्कारैः पूजयित्वा महौपतिः ॥ १९२

समूहकार्यप्रहितो यत्नमेत तदर्पयेत् ।

एकादशगुणं दाप्यो यद्यसौ नार्पयेत् स्वयम् ॥ १९३

धर्माज्ञाः शुचयोऽलुब्धा भवेयुः कार्याचन्तकाः ।

कर्त्तव्यं वचनं तेषां समूहहितवादिनाम् ॥ १९४

अग्निनैगमपाषाण्डिगणानामप्ययं विधिः

भेदश्चैषां नृपो रक्षेत् पूर्ववृत्तिञ्च पालयेत् ॥ १९५

इति संविद्यतिक्रमप्रकरणम् ।

गृह्योतवेतनः कर्म त्यजन द्विगुणमावहेत् ।

अगृह्योतै समं दाप्यो भृत्यै रक्ष्य उपस्करः ॥ १९६

दाप्यस्तु दशमं भागं वाणिज्यपशुसस्यतः ।

अनिश्चित्य भृतिं यस्तु कारयेत् स महीक्षिता ॥ १८७

देशं कालञ्च योऽतीयात् लाभंकुर्याच्च योऽन्यथा ।

तत्र स्यात् स्वामिनश्छन्दोऽधिकं देयं कृतेऽधिके ॥ १८८

यो प्रावत् कुरुते कर्म तावत्तस्य तु वेतनम् ।

उभयोरप्यसाध्यञ्चेत् सार्धं कुर्याद्यथाश्रुतम् ॥ १८९

अराजदैविकान्नष्टं भाण्डं दाप्यस्तु वाहकः ।

प्रस्थानविघ्नकृच्चैव प्रदाप्यो द्विगुणां भृतिम् ॥ २००

प्रक्रान्ते सप्तमं भागं चतुर्थं पथि सन्त्यजन् ।

भृतिमर्द्धपथे सर्व्वं प्रदाप्यस्त्याजकोऽपि च ॥ २०१

इति वेतनादानप्रकरणम् ।

ग्लहे शतिकवृद्धेस्तु सभिकः पञ्चकं शतम् ।

गृह्णीयाद्भूर्त्तकितवादितराहंशकं शतम् ॥ २०२

स सम्यक् पालितो दद्याद्राज्ञे भागं यथाकृतम् ।

जितमुद्ग्राहयेज्जेत्रे दद्यात् सत्यं वचः क्षमौ ॥ २०३

प्राप्ते नृपतिनां भागे प्रसिद्धे धूर्त्तमण्डले ।

जितं ससभिके स्थाने दापयेदन्यथा न तु ॥ २०४

द्रष्टारो व्यवहाराणां साक्षिणश्च त एव हि ।

राज्ञा सचिह्नं निर्व्व्यास्याः कूटाक्षोपधिदेविनः ॥ २०५

द्यूतमेकमुखं कार्य्यं तत्स्करज्ञानकारणात् ।

एष एव विधिर्ज्ञेयः प्राणिद्यूते समाह्वये ॥ २०६

इति द्यूतसमाह्वयाख्यं प्रकरणम् ।

सत्यासत्यान्यथास्तोत्तेन्यूनान्नेन्द्रियरोगिणाम् ।

क्षेपं करोति चेद्दण्ड्यः पणानर्द्धत्रयोदशान् ॥ २०७

अभिगन्तास्मि भगिनीं मातरं वा तवेति च ।

शपन्तं दापयेद्राजा पञ्चविंशतिकं दमम् ॥ २०८

अर्द्धोऽधमेषु द्विगुणः परस्त्रीपूतमेषु च ।

दण्डप्रणयणं कार्यं वर्णजात्युत्तराधरैः ॥ २०९

प्रातिलोभापवादेषु दिगुणास्त्रिगुणा दमाः ।

वर्णानामानुलोभ्येन तस्मादर्द्धार्द्धहानितः ॥ २१०

वाहुग्रीवानेत्रसकृथिविनाशे वाचिकं दमः ।

शल्यस्ततोऽर्द्धिकः पादनासाकर्णकरादिषु ॥ २११

अशक्तस्तु वदन्नेवं दण्डनीयः पणान् दश ।

यथाशक्तः प्रतिभुवं दाप्यः क्षेमाय तस्य तु ॥ २१२

पतनीये कृते क्षेपे दण्डो मध्यमसाहसः ।

उपपातकयुक्ते तु पाप्यः प्रथमसाहसम् ॥ २१३

तैविद्यनृपदेवानां क्षेप उत्तमसाहसः ।

मध्यमो जातिपूगानां प्रथमो ग्रामदेशयोः ॥ २१४

इति वाक्पारुष्यप्रकरणम् ।

असाक्षिके हते चिह्नैर्युक्तिभिश्चागमेन च ।

द्रष्टव्यो व्यवहारस्तु कूटचिह्नकृतो भयात् ॥ २१५

भस्मपङ्कजःस्पर्शं दण्डो दशपणः स्मृतः ।

अमेध्यपाणिनिष्ठस्तस्पर्शने द्विगुणस्ततः ॥ २१६

समेष्वेवं परस्त्रीषु द्विगुणस्तूतमेषु च ।

होनेष्वर्द्धदमो सोहमदादिभिरदण्डनम् ॥ २१७

विप्रपीडाकरं ह्येयमङ्गमब्राह्मणस्य तु ।

उदगूर्णे प्रथमो दण्डः संस्पर्शे तु तदर्द्धिकः ॥ २१८

ऊदगूर्णे हस्तपादे च दशविंशतिकौ दमौ ।

परस्परन्तु सर्वेषां शस्त्रे मध्यमसाहसः ॥ २१८

पादकेशांशुककरालूच्छनेषु पणान् दश ।

पौडाकर्षांशुकाविष्टपादाध्यासे शतं दमः ॥ २२०

शोणितेन विना दुखं कुर्वन् काष्ठादिभिर्नरः ।

द्वाविंशतं पणान् दाप्यो द्विगुणं दर्शनेऽसृजः ॥ २२१

करपाददन्त भङ्गे च्छेदने कर्णनासयोः ।

मध्यो दण्डो व्रणोज्जेदे मृतकल्पहते तथा ॥ २२२

चेष्टाभोजनवाग्रोधे नेत्रादि प्रतिभेदने ।

कन्धरावाहुसक्थाञ्च भङ्गे मध्यमसाहसः ॥ २२३

एकं घ्नतां वह्नाञ्च यथोक्ताद्विगुणो दमः ।

कलहापहृतं देयं दण्डश्च द्विगुणः स्मृतः ॥ २२४

दुःखमुत्पादयेद्यस्तु स समुत्थानधनव्ययम् ।

दाप्यो दण्डश्च यो यस्मिन् कलहे समुदाहृतः ॥ २२५

अभिघाते तथाच्छेदे भेदे कुड्यावपातने ।

पणान् दाप्यः पञ्चदश विंशतिन्तद्वयं तथा ॥ २२६

दुःखोत्पादि गृहे द्रव्यं क्षिपन् प्राणहरं तथा ।

षोडशाद्यः पणान् दाप्यो द्वितीयो मध्यमं दमन् ॥ २२७

दुःखे च शोणितोत्पादे शाखाङ्गच्छेदने तथा ।

दण्डाः क्षुद्रपशूनाञ्च द्विपणप्रभृतिक्रमात् ॥ २२८

लिङ्गस्य च्छेदने मृत्यौ मध्यमो मूल्यमेव च ।

महापशूनामेतेषु स्थानेषु द्विगुणो दमः ॥ २२९

प्रेरोहिशाखिनां शाखास्कन्धसर्वविदारणे ।

उपजीव्यद्रमाणाञ्च विंशतिर्द्विगुणो दमः ॥ २३०

चैत्यश्मशानसोमासु पुण्यस्थाने सुरालये ।

जातद्रमाणां द्विगुणो दमो वृत्तेऽथ विश्रुते ॥ २३१

गुल्मगुच्छक्षपलताप्रतानीषधिवीरूधाम् ।

पूर्वस्मृतादर्द्धदण्डः स्थानियुक्तेषु कर्तने ॥ २३२

इति दण्डपारूथ्यप्रकरणम् ।

सामान्यद्रव्यप्रसभहरणात् साहसं स्मृतम् ।

तन्मुल्याद्विगुणो दण्डो निह्वेवे तु चतुर्गुणः ॥ २३३

यः साहसं कारयति स दाप्यो द्विगुणं दमम् ।

यश्चैवमुक्ताहं दाता कारयेत् स चतुर्गुणम् ॥ २३४

अर्घ्याक्रोशतिक्रमकृद्भ्रातृभार्या प्रहारकः ।

सन्दिष्टस्याप्रदाता च समुद्रगृहभेदकृत् ॥ २३५

सामन्तकुलिकादीनामपकारस्य कारकः ।

पञ्चाशत्पणिको दण्ड एषामिति विनिश्चयः ॥ २३६

स्वच्छन्दं विधवागामी विक्रुष्टे नाभिधावकः ।

अकारणे च विक्रोष्टा चण्डालश्चोत्तमान् स्पृशन् ॥ २३७

शूद्रः प्रव्रजितानाञ्च दैवे पित्रे च भोजकः ।

अयुक्तं शपथं कुर्वन्नयोग्योयोग्यकर्मकृत् ॥ २३८

वृषक्षुद्रपशूनाञ्च पुंस्त्वस्य प्रतिघातकृत् ।

साधारणस्यापलापी दासीगर्भविनाशकृत् ॥ २३९

पितृपुत्रस्वसृभ्रातृदम्पत्याचार्य्यशिष्यकाः ।

एषामपतितान्योन्यत्यागी च शतदण्डभाक् ॥ २४०

इति साहसप्रकरणम् ।

वसानस्त्रीन् पणान् दण्ड्यो नेजकस्तु परांशुकम् ।

विक्रयावक्रयाधानयाचितेषु पणान् दश ॥ २४१

पिनापुत्रविराधे तु साक्षिणां त्रिपणो दमः ।
 अन्तरे च तयोयः स्यात्तस्याप्यष्टगुणो दमः ॥ २४२
 तुलाशासनमानानां कूटकुन्नाणकस्य च ।
 एभिश्च व्यवहर्त्ता यः स दाप्यो दण्डमुत्तमम् ॥ २४३
 अकूटं कूटकं ब्रूते कूटं यश्चाप्यकूटकम् ।
 स नाणकपरोक्षी तु दाप्य उत्तमसाहसम् ॥ २४४
 भिषङ्मिथ्याचरन् दाप्यस्तिर्यक्षु प्रथमं दमम् ।
 मानुषे मध्यमं राजमानुषेषुत्तमं दमम् ॥ २४५
 अवन्ध्यं यश्च बध्नाति वन्ध्यं यश्च प्रमुञ्चति ।
 अप्राप्तव्यबहारश्च स दाप्यो दण्डमुत्तमम् ॥ २४६
 मानेन तुलया वापि योऽंशमष्टमकं हरित् ।
 दण्डं स दाप्यो द्विशतं वृद्धौ हानौ च कल्पितम् ॥ २४७
 भेषजस्नेहलवण-गन्धधान्यगुडादिषु ।
 पण्येषु प्रक्षिपन् हीनं पणान् दाप्यस्तु षोडश ॥ २४८
 मृच्चर्ममणिसूत्रायःकाष्ठबल्कलवाससाम् ।
 अजातौ जातिकरणे विक्रेयाष्टगुणो दमः ॥ २४९
 समुद्रपरिवर्त्तञ्च सारभाण्डञ्च कृत्रिमम् ।
 आधानं विक्रयं वापि नयतो दण्डकल्पना ॥ २५०
 भिन्ने पणे तु पञ्चाशत्पणे तु शतमुच्यते ।
 द्विपणे द्विशतो दण्डो मूल्यवृद्धौ च वृद्धिमान् ॥ २५१
 सम्भूय कुर्वतामर्घ्यं सुबाधं कारुशिल्पिनाम् ।
 अर्घ्यस्य क्वासं वृद्धिं वा जानतां दम उत्तमः ॥ २५२
 सम्भूयवणिजां पण्यमनर्घ्येणोपरुन्धताम् ।
 विक्रोणतामभिहितो दण्ड उत्तमसाहसः ॥ २५३

राजभिः स्थापयते योऽर्घ्यः प्रत्यहं तेन विक्रयः ।
 क्रयो वानिःस्रवस्तस्माद्वणिजां लाभकृत् स्मृतः ॥ २५४
 स्वदेशपण्ये तु शतं वणिगृह्णीत पञ्चकम् ।
 दशकं पारदेश्य तु यः सद्यः क्रयविक्रयौ ॥ २५५
 पण्यस्योपरि संस्थाप्य व्ययं पण्यसमुद्भवम् ।
 अर्धोऽनुग्रहकृत् कार्यः क्रेतुर्विक्रेतुरेव च ॥ २५६
 गृहीतमूल्यं यः पण्यं क्रेतुर्नैव प्रयच्छति ।
 सोदयं तस्य दाप्योऽसौ दिग्ग्राभं वा दिगागते ॥ २५७
 विक्रीतमपि विक्रेयं पूर्व्वक्रेतर्य्यगृह्णीति ।
 हानिश्चेत् क्रेतदोषेण क्रेतुरेव हि सा भवेत् ॥ २५८
 राजदेवोपघातेन पण्यदोष उपागते ।
 हानिर्व्विक्रेतुरेवासौ याचितस्याप्रयच्छतः ॥ २५९
 अन्यहस्ते च विक्रीतं दुष्टं वा दुष्टवद्यदि ।
 विक्रीणोते दमस्तत्र मूल्यात् तु द्विगुणो भवेत् ॥ २६०
 क्षयं वृद्धिं च वणिजा पण्यानामविजानता ।
 क्रोत्वा नानुशयः कार्यः कुर्व्वन् षड्भागदण्डभाक् ॥ २६१

इति विक्रीयासम्प्रदानप्रकरणम् ।

समवायेन वणिजां लाभार्थं कर्म कुर्व्वताम् ।
 लाभालाभौ यथाद्रव्यं यथा वा संविदा कृतौ ॥ २६२
 प्रतिषिद्धमनादिष्टं प्रमादात्यच्च नाशितम् ।
 स तद्दद्याद्विप्लवाच्च रक्षितादृशमांशभाक् ॥ २६३
 अर्घ्यप्रक्षेपणादिंशं भागं शुल्कं नृपो हरेत् ।
 व्यासिद्धं राजयोग्यञ्च विक्रीतं राजगामि तत् ॥ २६४

मिथ्या वदन् परीमाणं शुल्कस्थानादपासरन् ।

दाप्यस्वष्टगुणं यश्च सव्याजक्रयविक्रयी ॥ २६५

तरिकः स्थलजं शुल्कं गृह्णन् दाप्यः पणान् दश ।

ब्राह्मणप्रतिवेश्यानामेतदेवानिमन्त्रणे ॥ २६६

देशान्तरगते प्रेते द्रव्यं दायादवान्धवाः ।

ज्ञातयो वा हरेयुस्तदागतास्तैर्विना नृपः ॥ २६७

जिह्वां त्यजेयुर्नेर्लाभमशक्तोऽन्येन कारयेत् ।

अनेन विधिराख्यात ऋत्विक्कर्षककर्मिणाम् ॥ २६८

इतिसम्भूयसमुत्थानम् ।

ग्राहकैर्गृह्यते चौरौ लोभेणाय पदेन वा ।

पूर्वकर्मापराधी च तथा चाशुद्धवासकः ॥ २६९

अन्येऽपि शङ्कया ग्राह्या ज्ञातिनामादिनिक्लवैः ।

द्यूतस्त्रीपानशक्ताश्च शुष्कभिन्नमुखस्वराः ॥ २७०

परद्रव्यगृहाणाञ्च प्रच्छकागूढचारिणः ।

निराया व्ययवन्तश्च विनष्टद्रव्यविक्रयाः ॥ २७१

गृहीतः शङ्कया चौर्ये नात्मानं चेद्दिशोघयेत् ।

दापयित्वा हृतं द्रव्यं चौरदण्डेन दण्डयेत् ॥ २७२

चौरं प्रदाप्यापहृतं घातयेद्विविधैर्वधैः ।

सचिह्नं ब्राह्मणं कृत्वा स्वराष्ट्रादिप्रवासयेत् ॥ २७३

घातितेऽपहृते दोषो ग्रामभर्तुरनिर्गते ।

विवीतभर्तुस्तु पथि चौरौद्धर्तुरवीतके ॥ २७४

स्वसोन्नि दद्याद्ग्रामस्तु पदं वा यत्र गच्छति ।

पञ्चग्रामो वह्निःक्रोशाद्दशग्राम्यथवा पुनः ॥ २७५

वन्दिग्राहांस्तथा वाजिकुञ्जराणाञ्च हारिणः ।

प्रमह्यघातिनश्चैव शूलमारोपयेन्नरान् ॥ २७६

उत्क्षेपकग्रन्थिभेदौ करसन्द'शहीनकौ ।

कार्थ्यौ द्वितीयापराधे करपादैकहीनकौ ॥ २७७

क्षुद्रमध्यमहाद्रव्यहरणे सारतो दमः ।

देशकालवयःशक्ति सञ्चिन्त्य दण्डकर्मणि ॥ २७८

भक्तावकाशाग्न्युदकमन्त्रोपकरणव्ययान् ।

दत्त्वा चौरस्य हन्तुर्वा जानतो दम उत्तमः ॥ २७९

शस्त्रावपाते गर्भस्य पातने चोत्तम दमः ।

उत्तमो बाधमो वापि पुरुषस्त्रीप्रमापणे ॥ २८०

विप्रदुष्टां स्त्रियंभुण्ण पुरुषघ्नीमगर्भिणीम् ।

सेतुभेदकरीच्चाप्सु शिलां वद्धा प्रवेशयेत् ॥ २८१

विषाग्निदां पतिगुरुनिजापत्यप्रमापणीम् ।

विकर्णकरनासौष्ठीं कृत्वा गोभिः प्रमापयेत् ॥ २८२

अविज्ञातहतस्याशु कलहं सुतवान्धवाः ।

प्रष्टव्या योषितश्चास्य परपुंसि रताः पृथक् ॥ २८३

स्त्रीद्रव्यवृत्तिकामो वा केन वायं गतः सह ।

मृत्युदेशममासन्नं पृच्छेद्वापि जनं शनैः ॥ २८४

क्षेत्रवेश्म तत्रागमविवोतखलदाहकाः ।

राजपत्न्यभिगामी च दग्धव्यासु कटाग्निना ॥ २८५

इति स्तोत्रप्रकरणम् ।

पुमान् संग्रहणे ग्राह्यः केशकोश परस्त्रियाः ।

संध्यो वा कामजैश्चिह्नैः प्रतिपत्तौ द्वयोस्तथा ॥ २८६

नौवोस्त तत्रावरणसक्थिकेशाभिमर्शनम् ।

अदेशकालसम्भाषं सहैकस्थानमेव च ॥ २८७
 स्त्रीनिषेधे शतं दद्याद्द्विशतन्तुं दमं पुमान् ।
 प्रतिषेधे द्वयोर्दण्डो यथा संग्रहणे तथा ॥ २८८
 स्वजातावुत्तमो दण्ड आनुलोम्ये तु मध्यमः ।
 प्रातिलोम्ये बधः पुंसः स्त्रीणां नासादिकर्त्तनम् ॥ २८९
 अलङ्कृतां हरन् कन्यामुत्तमस्त्वन्यथाधमम् ।
 दण्डं दद्यात् सवर्णासु प्रातिलोम्ये बधः स्मृतः ॥ २९०
 सकामास्वनुलोमासु न दोषस्त्वन्यथा दमः ।
 दूषणे तु करच्छेद उत्तमायां बधस्तथा ॥ २९१
 शतं स्त्रीदूषणे दद्याद्द्वे तु मिथ्याभिगंसिता ।
 पशून् गच्छञ्छतं दाप्यो हौनांस्त्रीं गाञ्च मध्यमम् ॥ २९२
 अवरुद्धासु दासीषु भुजिथासु तथैव च ।
 गम्यास्वपिपुमान्दाप्यः पञ्चाशत्पणिकं दमम् ॥ २९३
 प्रसह्य दास्यभिगमे दण्डो दशपणः स्मृतः ।
 वह्नां दयकामासौ चतुर्विंशतिकः पृथक् ॥ २९४
 गृहीतवेतना वेश्या नेच्छन्ती द्विगुणं वहेत् ।
 अगृहीते समं दाप्यः पुमानप्येवमेव च ॥ २९५
 अयोनी गच्छतो योषां पुरुषं चाधि मेहतः ।
 चतुर्विंशतिको दण्डस्तथा प्रव्रजितागमे ॥ २९६
 अन्याभिगमने त्वाङ्ग्य कवन्धेन प्रवासयेत् ।
 शूद्रस्तथाङ्ग्य एव स्यादन्यस्यार्थ्यागमे बधः ॥ २९७

इति स्त्रीसंग्रहप्रकरणम् ।

उनं वाप्यधिकं वापि लिखेद्वयो राजशासनम् ।
 पारदारिकचौर वा मुञ्चतो दण्ड उत्तमः ॥ २९८

अभक्ष्येण द्विजं दुष्यन् दण्ड्य उत्तमसाहसम् ।

क्षत्रियं मध्यमं वैश्यं प्रथमं शूद्रमर्द्धकम् ॥ २९९

कूटस्वर्णव्यवहारौ विमांसस्य च विक्रयो ।

वपङ्गहोतु कर्त्तव्यो दाप्यश्चोत्तमसाहसम् ॥ ३००

चतुष्पादकृतो दोषो नापैहीति प्रजल्पतः ।

काष्ठलोष्टेषु पाषाणवाहुयुग्यकृतस्तथा ॥ ३०१

क्षिन्ननस्येन यानेन तथा भग्नयुगादिना ।

पश्चाच्चैवापसरता हिंसने स्वाम्यदोषभाक् ॥ ३०२

शक्नो ह्यमोक्षयन् स्वामौ दंष्ट्रिणां शृङ्गिणां तथा ।

प्रथमं साहसं दद्याद्विकृष्टे द्विगुणं ततः ॥ ३०३

जारं चौरित्यभिवदन् दाप्यः पञ्चशतं दमम् ।

उपजीव्यधनं मुञ्चंस्तदेवाष्टगुणीकृतम् ॥ ३०४

राज्ञोऽनिष्टप्रवक्तारं तस्यैवाक्रोशकारिणम् ।

तन्मन्त्रस्य च भेत्तारं जिह्वां छित्त्वा प्रवासयेत् ॥ ३०५

मृताङ्गलग्नविक्रेतुर्गुरोस्ताडयितुस्तथा ।

राजयानासनारोढुर्दण्ड्य उत्तमसाहसः ॥ ३०६

दिनेत्रभेदिनो राजद्विष्टादेशकृतस्तथा ।

विप्रत्वेन च शूद्रस्य जीवनोऽष्टशतो दमः ॥ ३०७

दुर्दृष्टांस्तु पुनर्दृष्ट्वा व्यवहारान् नृपेण तु ।

सभ्याः सजयिनो दण्ड्या विवादाद्विगुणं दमम् ॥ ३०८

यो मन्येताजितोऽस्मीति न्यायेनापि पराजितः ।

तमायास्तं पुनर्जित्वा दापयेद्विगुणं दमम् ॥ ३०९

राज्ञान्यायेन यो दण्डो गृहीतो वरुणाय तम् ।

निवेद्य दद्यादहिप्रेभ्यः स्वयं त्रिंशद्गुणीकृतम् ॥ ३१०

इति श्रीयाज्ञवल्क्ये धर्मशास्त्रे व्यावहारो

नाम द्वितीयोऽध्यायः ॥ २ ॥

तृतीयोऽध्यायः ।

उनद्विवर्षं निखनेन कुर्यादुदकं ततः ।

आ श्मशानामनुव्राज्य इतरो ज्ञातिभिर्वृतः ॥ १

यमसूक्तं यमीं गाथां जपद्भिलौकिकाग्निना ।

स दग्ध्य उपेतश्चेदाहिताग्नग्राह्यतार्थवत् ॥ २

सप्तमाद्दशमाद्वापि ज्ञातयोऽभ्युपयन्त्यपः ।

अपनः शोशुचदघमनेन पितृदिङ्मुखाः ॥ ३

एवं मातामहाचार्यप्रेतानामुदकक्रिया ।

कामोदकं सखिप्रत्तास्वस्वीयश्वशुरत्विजाम् ॥ ४

सकृत् प्रसिञ्चन्त्युदकं नामगोत्रेण वाग्यताः ।

न ब्रह्मचारिणः कुर्युरुदकं पतितास्तथा ॥ ५

पाषण्डानाश्रिताः स्तेना भर्तृघ्नयः कामगादिकाः ।

सुराप्य आत्मत्यागिन्यो नाशौचोदकभाजनाः ॥ ६

कृतोदकान् समुत्तीर्णान् मृदुशाद्वलसंस्थितान् ।

ज्ञातानपवदेयुस्तानितिहासैः पुरातनैः ॥ ७

मानुष्ये कदलीस्तम्भनिःसारं सारमार्गणम् ।

यः करति स सन्मुढो जलबुद्बुदसन्निभे ॥ ८

पञ्चवा सम्भृतः कायो यदि पञ्चत्वमागतः ।
 कर्मभिः स्वशरीरोत्थैस्तत्र का परिवेदना ॥ ८
 गन्तो वसुमतो नाशमुदधिदैवतानि च ।
 प्रजप्रख्यः कथं नाशं मर्त्यलोको न यास्यति ॥ १०
 श्लेष्माश्रु वान्धवैर्मुक्तं प्रेतोऽभुंक्ते यतोऽवशः ।
 अतो न रोदितव्यन्तु क्रियाः कार्याः स्वशक्तितः ॥ ११
 इति संश्रुत्य गच्छेयुर्गृहं बालपुरःसराः ।
 विदश्य निम्बपत्राणि नियताद्वारि वेश्मनः ॥ १२
 आचम्याग्न्यादिसलिलं गोमयं गौरसर्षपान् ।
 प्रविशेयुः समालभ्य दत्त्वाश्मनि पदं शनैः ॥ १३
 प्रवेशनादिक्रं कर्म प्रेतसंस्पर्शिनामपि ।
 इच्छतां तत्क्षणाच्छुद्धिं परेषां स्नानसंयमात् ॥ १४
 आचार्यपित्रुपाध्यायान्निह त्यापि व्रती व्रती ।
 सकटान्नं न चाश्रीयान्न च तैः सह संवसेत् ॥ १५
 क्रोतलव्याशना भूमौ स्वपेयुस्तो पृथक् पृथक् ।
 पिण्डयज्ञावृता देयं प्रेतायान्नं दिनत्रयम् ॥ १६
 जलमेकाहमाकाशे स्थाप्यं क्षीरञ्च मृन्मये ।
 वैतानोपासनाः कार्याः क्रियाश्च श्रुतिदर्शनात् ॥ १७
 त्रिरात्रं दशरात्रं वा शावमाशौचमुच्यते ।
 उनद्विवर्षमुभयोः सूतकं मातुरेव हि ॥ १८
 पिबोस्तु सूतकं मातुस्तदसृग्दर्शनाद् ध्रुवम् ।
 तदहनं प्रदुष्येत पूर्वेषां जन्मकारणात् ॥ १९
 अन्तरा जन्ममरणे शेषाहोभिविशुध्यति ।
 गर्भसावे मामतुल्या निशाः शुद्धेस्तु कारणम् ॥ २०

हतानां नृपगोविप्रैरन्वञ्चन्त्यात्मघातिनाम् ।
 प्रोषिते कालशेषः स्यात् पूर्णे दत्त्वोदकं शुचि ॥ २१
 चतस्रस्य द्वादशाहानि विशः पञ्चदशैव तु ।
 त्रिंशद्दिनानि शूद्रस्य तदर्द्धं न्यायवर्त्तिनः ॥ २२
 त्वा दन्तजन्मनः सद्य आ चूडान्नैशिको स्मृता ।
 त्विरात्रमा व्रतादेशाद्दशरात्रमतः परम् ॥ २३
 अहस्त्वदत्तकन्यासु वालेषु च विशोधनम् ।
 गुर्वन्तेवास्यनूचानमातुलश्रोत्रियेषु च ॥ २४
 अनौरसेषु पुत्रेषु भार्यास्वन्यगतासु च ।
 निवासराजनि प्रेते तदहः शुद्धिकारणम् ॥ २५
 ब्रह्मण्येनानुगन्तव्यो न शूद्रो न द्विजः क्वचित् ।
 अनुगम्याग्भसि स्नात्वा सृष्ट्वाग्निं घृतभुक् शुचिः ॥ २६
 महीपतीनां नाशौचं हतानां विद्युता तथा ।
 गोब्राह्मणार्थं संग्रामे यस्य चेच्छति भूमिपः ॥ २७
 ऋत्विजां दौक्षितानाञ्च यज्ञियं कर्म कुर्वताम् ।
 सत्त्रिव्रतिब्रह्मचारिदाहब्रह्मविदां तथा ॥ २८
 दाने विवाहे यज्ञे च संग्रामे देशविप्लवे ।
 आपद्यपि च कष्टायां सद्यः शौचं विधीयते ॥ २९
 उदक्याशौचिभिः स्नयात् संसृष्टस्तरूपसृष्टेत् ।
 अवलिङ्गानि जपेच्चैव सावित्रीं मनसा सक्तम् ॥ ३०
 कालोऽग्निः कर्म मृदायुर्मनो ज्ञानं तपो जलम् ।
 पश्चात्तापो निराहारः सर्वोऽमी शुद्धिहेतवः ॥ ३१
 अकार्यकारिणां दानं वेगो नद्यास्तु शुद्धिहृत् ।
 शोधयत्य मृच्च तोयञ्च सत्रासो वै द्विजन्मनाम् ॥ ३२

तपो वेदविदां क्षान्तिर्विदुषां वर्ष्मणो जलम् ।
 जपः प्रच्छन्नपापानां मनसः सत्यमुच्यते ॥ ३३
 भूतात्मनस्तपोविद्ये बुद्धे ज्ञानं विशोधनम् ।
 क्षेत्रज्ञस्येश्वरज्ञानाद्विशुद्धिः परमा मता ॥ ३४

इत्यशीचप्रकरणम् ।

क्षेत्रेण कर्मणा जीवेद्दिशां वाप्यापदि द्विजः ।
 निस्तोय्य तामथात्मानं पावयित्वा न्यसेत् पथि ॥ ३५
 फलोपलक्ष्योमसोममनुष्ठापूपवीरूधः ।
 तिलौदनरसक्षारान् दधि क्षीरं घृतं जलम् ॥ ३६
 शस्त्रासवमधूच्छिष्टमधुलाक्षाश्च वर्हिषः ।
 मृच्चर्मपुष्पकुतपकेशतक्रविषक्षितौः ॥ ३७
 कौशियनीललवणमांसैकशफसीसकान् ।
 शाकाट्टौषधिपिण्याक-पशुगन्धांस्तथैव च ॥ ३८
 वैश्यवृत्त्यापि जीवन्नो विक्रीणीत कदाचन ।
 धर्मार्थं विक्रयं नेयास्तिला धान्येन तत्समाः ॥ ३९
 लाक्षालवणमांसानि पतनीयानि विक्रये ।
 पयो दधि च मद्यञ्च ह्योनवर्णकराणि च ॥ ४०
 आपद्गतः सम्प्रगृह्यन् भुञ्जानो वा यतस्ततः ।
 नालिये तैनसा विप्रो ज्वलनार्कसमो हि सः ॥ ४१
 कृषिः शिल्पं भृतिर्विद्या कुसीदं शकटं गिरिः ।
 सेवाऽनूपो नृपो भैक्षमापत्तौ जीवनानि तु ॥ ४२
 बुभुक्षितस्त्राहं स्थित्वा धान्यमब्राह्मणाद्वरेत् ।
 प्रतिगृह्य तदाख्येयमभियुक्तेन धर्मतः ॥ ४३

तस्य वृत्तं कुलं शीलं श्रुतमध्ययनं तपः ।

ज्ञात्वा राजा कुटुम्बश्च धर्माग्रां वृत्तिं प्रकल्पयेत् ॥ ४४

इत्यापद्धर्माप्रकरणम् ।

सुतविन्यपत्नीकस्तया वानुगतो वनम् ।

वागेप्रस्थो ब्रह्मचारी साग्निः सोपासनो व्रजेत् ॥ ४५

अफालकृष्टेनाग्नींश्च पितृदेवातिथींस्तथा ।

भृत्यांस्तु तर्पयेत् श्वश्रुजटालोमभृदात्मवान् ॥ ४६

अह्नी मासस्य षष्ठां वा तथा संवत्सरस्य वा ।

अर्थस्य सञ्चयं कुर्यात् कृतमाश्वयुजे त्यजेत् ॥ ४७

दान्तस्त्रिपरणस्त्रायौ निवृत्तश्च प्रतिग्रहात् ।

स्वाध्यायवान् दानशीलः सर्व्वसत्त्वहिते रतः ॥ ४८

दन्तोलूखलिकः काल-पक्वाशी वाश्मेकुट्टकः ।

श्रीतं स्नात्तं फलस्नेहैः कर्म कुर्यात् क्रियास्तथा ॥ ४९

चान्द्रायणैर्नयेत् कालं कृच्छ्रैर्वा वर्त्तयेत् सदा ।

पन्ने गते वाप्यश्रीयान्मासे वाऽहनि वा गते ॥ ५०

स्वप्याङ्गुली शुची रात्रौ दिवा सम्प्रपदैर्नयेत् ।

स्थानासनविहारैर्वा योगाभ्यासेन वा तथा ॥ ५१

ग्रीष्मे पञ्चाग्निमध्यस्थो वर्षासु स्थण्डिलेशयः ।

आर्द्रवासास्तु हेमन्ते शक्त्या वापि तपश्चरेत् ॥ ५२

यः कण्टकैर्वितुदति चन्दनैर्यश्च लिम्पति ।

अक्रुद्धोऽपरितुष्टश्च समस्तस्य च तस्य च ॥ ५३

अग्नीन् वाप्यात्मसात् कृत्वा वृक्षावासो मिताशनः ।

वानप्रस्थो गृहेश्वे व यात्रार्थं भैक्षमाचरेत् ॥ ५४

ग्रामादाहृत्य वा ग्रासानष्टौ भुञ्जीत वाग्यतः ।

वायुभक्षः प्रागुदीचीं गच्छेद्वा वर्षं संचयात् ॥ ५५

इतिवानप्रस्थप्रकरणम् ।

वनादगृह्णाद्वा कृत्वेष्टिं सार्ववेदसदक्षिणाम् ।

प्राजापत्यां तदन्ते तानग्नीनारोप्य चात्मनि ॥ ५६

अधीतवेदो जपकृत् पुत्रवानन्नदोऽग्निमान् ।

शक्त्या च यज्ञकृन्मोक्षे मनः कुर्यात्तु नान्यथा ॥ ५७

सर्वभूतहितः शान्तस्त्रिदण्डौ सकमण्डलुः ।

एकारामः परिव्रज्य भिक्षार्थी ग्राममाश्रयेत् ॥ ५८

अप्रमत्तश्चरेद्भैक्षं सायाह्ने नाभिलक्षितः ।

रहिते भिक्षुकैर्ग्रामे यात्रामात्रमलोलुपः ॥ ५९

यतिपात्राणि मृद्वेणुदार्ढ्यलाबुमयानि च ।

सलिलैः शुद्धिरेतेषां गोवालैश्चावधर्षणात् ॥ ६०

सन्निरुध्येन्द्रियग्रामं रागद्वेषौ विहाय च ।

भयं हृत्वा च भूतानाममृतौ भवति द्विजः ॥ ६१

कर्त्तव्याशयशुद्धिस्तु भिक्षुकेन विशेषतः ।

ज्ञानोत्पत्तिनिमित्तत्वात् स्वातन्त्र्यकरणाय च ॥ ६२

अवेक्ष्या गर्भवासश्च कर्मजा गतयस्तथा ।

आधयो व्याधयः क्लेशा जरा रूपविपर्ययः ॥ ६३

भवो जातिसहस्रेषु प्रियाप्रियविपर्ययः ।

ध्यानयोगेन सम्पश्येत् सूक्ष्म आत्मात्मनि स्थितः ॥ ६४

नाश्रमः कारणं धर्मं क्रियमाणो भवेद्भि सः ।

अतो यदात्मनोऽपथं परस्य न तदाचरेत् ॥ ६५

सत्यमस्ते यमक्रोधो क्रीः शौचं धीर्धृतिर्दमः ।
संयतेन्द्रियता विद्या धर्मः सर्व्व उदाहृतः ॥ ६६
इति यतिप्रकरणम् ।

निःसरन्ति यथा लोहपिण्डात्तप्तात् स्फुलिङ्गकाः ।
सकाशादात्मनस्तद्वात्मानः प्रभवन्ति हि ॥ ६७
तत्रात्मा हि स्वयं किञ्चित् कर्म किञ्चित् स्वभावतः ।
करोति किञ्चिदभ्यासाद्वर्माधर्मोभयात्मकम् ॥ ६८
निमित्तमक्षरः कर्त्ता वोद्वा ब्रह्म गुणी वशी ।
अजः शरीरग्रहणात् स जात इति कीर्त्यते ॥ ६९
सर्गादौ स यथाकाशं वायुं ज्योतिर्जलं महीम् ।
सृजत्येकोत्तरगुणांस्तथादत्ते भवन्नपि ॥ ७०
आहुत्याप्यायते सूर्यस्तस्माद्दृष्टिरथौषधिः ।
तदन्नं रसरूपेण शुक्रत्वमुपगच्छति ॥ ७१
स्त्रीपुंसयोस्तु संयोगे विशुद्धे शुक्रशोणिते ।
पञ्चधा तु स्वयं षष्ठ आदत्ते युगपत् प्रभुः ॥ ७२
इन्द्रियाणि मनः प्राणो ज्ञानमायुः सुखं धृतिः ।
धारणा प्रेरणं दुःखमिच्छाहङ्कार एव च ॥ ७३
प्रयत्न आकृतिर्व्वर्णः स्वरद्वेषौ भवाभवौ ।
तस्मैतदात्मजं सर्व्वमनादेरादिमिच्छतः ॥ ७४
प्रथमे मासि संक्लेदभूतो धातुविमूर्च्छितः ।
मास्यर्बुदं द्वितीये तु तृतीयेऽङ्गेन्द्रियैर्युतः ॥ ७५
आकाशालाघवं सौक्ष्मं शब्दं श्रोत्रं वलादिकम् ।
वायोस्तु स्पर्शनं चेष्टां व्यूहनं रौक्ष्यमेव च ॥ ७६

पित्तान्तु दर्शनं पक्तिमौष्ण्यं रूपं प्रकाशिताम् ॥
 रसान्तु रसनं शैत्यं स्नेहं क्लेदं समाह्वयम् ॥ ७७
 भूमेर्गन्धं तथा घ्राणं गौरवं मूर्तिमेव च ।
 आत्मा गृह्णात्यजः सर्वं तृतीये सन्दते ततः ॥ ७८
 दोहदस्याप्रदानेन गर्भो दोषमवाप्नुयात् ।
 वैरूप्यं मरणं वापि तस्मात् कार्यं प्रियं क्षियाः ॥ ७९
 स्थैर्यं चतुर्थे त्वङ्गानां पञ्चमे शोणितोद्भवः ।
 षष्ठे वलस्य वर्णस्य नखरोन्माञ्च सम्भवः ॥ ८०
 मनश्चैतन्ययुक्तोऽसौ नाडीश्रायुश्चिरायुतः ।
 सप्तमे चाष्टमे चैव त्वङ्गांसस्मृतिमानपि ॥ ८१
 पुनर्द्वातीं पुनर्गर्भमोजस्तस्य प्रधावति ।
 अष्टमे मास्यतो गर्भो जातः प्राणैर्वियुज्यते ॥ ८२
 नवमे दशमे वापि प्रवलयैः सूतिमारुतैः ।
 निःसार्यते वाण इव यन्त्रच्छिद्रेण सज्जरः ॥ ८३
 तस्य षोढा शरीराणि षट् त्वचो धारयन्ति च ।
 षडङ्गानि तथास्थाञ्च सह षष्ठ्या शतत्रयम् ॥ ८४
 स्थालैः सह चतुःषष्टिर्दन्ता वै विंशतिर्नखाः ।
 पाणिपादशलाकाश्च तासां स्थानचतुष्टयम् ॥ ८५
 षष्ठ्यङ्गुलीनां द्वे पाण्योर्गुल्फेषु च चतुष्टयम् ।
 चत्वार्यरत्रिकास्थौनि जङ्घयोस्तावदेव तु ॥ ८६
 द्वे द्वे जानुकपोलोरुफलकांससमुद्भवे ।
 अक्षतालूपके ओणीफलके च विनिर्दिशेत् ॥ ८७
 भगास्थेयकं तथा षष्ठे चत्वारिंशच्च पञ्च च ।
 ग्रीवा पञ्चदशास्थिः स्याज्जल्वेकैकं तथा हनुः ॥ ८८

तन्मूले द्वे ललाटाक्षिगण्डे नासा घनास्थिका ।
पार्श्वकाः स्थालकौ सार्द्धममर्बुदैश्च द्विसप्ततिः ॥ ८८
द्वौ शङ्कुको कपालानि चत्वारि शिरसस्तथा ।
उरः सप्तदशास्थौनि पुरुषस्यास्थिसंग्रहः ॥ ८९
अन्यरूपरसस्पर्शशब्दाश्च विषयाः स्मृताः ।
नासिका लोचने जिह्वा त्वक्श्रोत्रश्चेन्द्रियाणि च ॥ ९०
हस्तौ पायुरूपस्थश्च वाक् पादौ चेति पञ्च वै ।
कर्मेन्द्रियाणि जानीयान्मनश्चैवोभयात्मकम् ॥ ९१
नाभिरोजो गुदं शुक्रं शोणितं शङ्कुको तथा ।
सूर्ध्वासकण्ठहृदयं प्राणस्यायतनानि तु ॥ ९२
वपावसावहननं नाभिः क्लोम यकृत् प्लिहा ।
क्षुद्रान्त्रं वक्त्रको वस्तिः पुरौषाधानमेव च ॥ ९३
आमाशयोऽथ हृदयं स्थूलान्त्रं गुदमेव च ।
उदरश्च गुदीकोष्ठौ विस्तारोऽयमुदाहृतः ॥ ९४
कनीनिके चाक्षिकूटे शष्कुली कर्णपुत्रको ।
कर्णौ शङ्खौ ध्रुवौ दन्तवेष्टावोष्ठौ ककुन्दरे ॥ ९५
वङ्गणौ वृषणौ वृक्कौ श्लेषसङ्घातजौ स्तनौ ।
उपजिह्वा स्निग्धौ बाह्वौ जङ्घोरुषु च पिण्डिकाः ॥ ९६
तालुदरं वस्ति शौर्षं चिवुके गालशुण्डिके ।
अवटुश्चैवमेतानि स्थानान्यत्र शरीरके ॥ ९७
अक्षिकर्णचतुष्कश्च पञ्चस्तहृदयानि च ।
नवच्छिद्राणि तान्येव प्राणस्यायतनानि तु ॥ ९८
शिराः शतानि सप्तैव नव स्नायुशतानि च ।
धमनौनां शते द्वे च पेशी पञ्चशतानि च ॥ १००

एकोनविंशलक्षानि तथा नवशतानि च ।

षट्पञ्चाशच्च जानीत शिरा धमनिसंज्ञिताः ॥ १०१

तयोलक्षास्तु विज्ञेयाः श्मश्रुकेशाः शरीरिणाम् ।

सप्तोत्तरं मर्मशतं द्वे च सन्धिशते तथा ॥ १०२

रोमां कीट्यश्च पञ्चाशच्चतस्रः कीट्य एव च ।

सप्तषष्टिस्तथा लक्षाः सार्द्धाः स्वेदायनैः सह ॥ १०३

वायवीयैर्विगण्यन्ते विभक्ताः परमाणवः ।

यद्यप्येकोऽनुवेदैषां भावनाञ्चैव संस्थितिम् ॥ १०४

रसस्य नव विज्ञेया जलस्याञ्जलयो दश ।

सप्तैव तु पुरीषस्य रक्तस्याष्टौ प्रकीर्त्तिताः ॥ १०५

षट् श्लेष्मा पञ्च पित्तञ्च चत्वारो मूत्रमेव च ।

वसात्रयो द्वौ तु मेदो मज्जैकोऽर्धन्तु मस्तके ॥ १०६

श्लेष्मोजसस्तावदेव रेतसस्तावदेव तु ।

इत्येतदस्थिरं वर्षं यस्य मोक्षाय कृत्यसौ ॥ १०७

द्वासप्ततिसहस्राणि हृदयादभिनिःसृता ।

हिताहिता नाम नाड्यस्तासां मध्ये शशिप्रभम् ॥ १०८

मण्डलं तस्य मध्यस्थ आत्मा दीप इवाचलः ।

स ज्ञेयस्तं विदित्वेह पुनरायतने नतु ॥ १०९

ज्ञेयञ्चारण्यकमहं यदादित्यादवाप्तवान् ।

योगशास्त्रञ्च मत्प्रोक्तं ज्ञेयं योगमभीप्सता ॥ ११०

अनन्यविषय कृत्वा मनोबुद्धिस्मृतीन्द्रियम् ।

ध्येय आत्मा स्थितो योऽसौ हृदये दोषवत् प्रभुः ॥ १११

यथाविधानेन पठन् सामगायमविच्युतम् ।

सावधानस्तदभ्यासात् परं ब्रह्माधिगच्छति ॥ ११२

अपरान्तकमूलोऽप्यं मदकं प्रकरीन्तथा ।

श्रीवेणकं सुराबिन्दुमुत्तरं गीतकानि च ॥ ११२

ऋग्गाथाः पाणिका दक्षविहिता ब्रह्मगीतिकाः ।

ज्ञेयमेतत्तदभ्यासकरणान्मोक्षसंज्ञितम् ॥ ११४

१ वीणावादनतत्त्वज्ञः श्रुतिजातिविशारदः ।

तालज्ञश्चाप्रयासेन मोक्षमार्गं नियच्छति ॥ ११५

गीतज्ञो यदि गीतेन नाप्नोति परमं पदम् ।

रुद्रस्यानुचरो भूत्वा तेनैव सह मोदते ॥ ११६

अनादिरात्मा कथितस्तस्यादिस्तु शरीरकम् ।

आत्मनश्च जगत् सर्वं जगतश्चात्मसम्भवः ॥ ११७

कथमेतद्विमुह्यामः सदेवासुरमानवम् ।

जगदुद्भूतमात्मा च कथं तस्मिन् वदस्वः नः ॥ ११८

मोहजालमपास्येह पुरुषो दृश्यते हि यः ।

सहस्रकरपद्मेनः सूर्यवर्चाः सहस्रकः ॥ ११९

स आत्मा चैव यज्ञश्च विश्वरूपः प्रजापतिः ।

विराजः सोऽन्नरूपेण यज्ञत्वमुपगच्छति ॥ १२०

यो द्रव्यदेवतात्यागसम्भूतो रस उत्तमः ।

देवान् सन्तर्प्य स रसो यजमानं फलेन च ॥ १२१

संयोज्य वायुना सोमं नीयते रश्मिभिस्ततः ।

ऋग्यजुःसामविहितं सौरं धामोपनीयते ॥ १२२

स्वमण्डलादसौ सूर्यः स्रजत्यमृतमुत्तमम् ।

यज्जन्म सर्वभूतानामशनानशनात्मनाम् ॥ १२३

तस्मादन्नात् पुनर्यज्ञ पुनरन्नं पुनः क्रतुः ।

एवमेतदनाद्यन्तं चक्रं सम्परिवर्त्तते ॥ १२४

अनादिरात्मा सम्भूतिर्विद्यते नान्तरात्मनः ।
 समवायो तु पुरुषो मोहेच्छादेषकर्मजः ॥ १२५
 सहस्रात्मा मया यो व आदिदेव उदाहृतः ।
 मुखवाह्ररूपजाः स्युस्तस्य वर्णा यथाक्रमम् ॥ १२६
 पृथिवी पादतस्तस्य शिरसो द्यौरजायत ।
 नस्तः प्राणा दिशः श्रोत्रात् स्पर्शाद्वायुर्मुखाच्छिखी ॥ १२७
 मनसश्चन्द्रमा जातश्चक्षुषश्च दिवाकरः ।
 जघनादन्तरीक्षञ्च जगच्च सचराचरम् ॥ १२८
 ऐश्वर्यं नु कथं ब्रह्मन् पापेयोनिषु जायते ।
 ईश्वरः स कथं भावैरनिष्टैः सम्प्रयुज्यते ॥ १२९
 करणैरन्वितस्यापि पूर्वज्ञानं कथञ्चन ।
 वेत्ति सर्वगतं कस्मात् सर्वगोऽपि न वेदनाम् ॥ १३०
 अन्यपक्षिस्थावरतां मनोवाक्कायकर्मजैः ।
 दोषैः प्रयाति जीवोऽयं भवं योनिशतेषु च ॥ १३१
 अनन्ताश्च यथा भावाः शरीरेषु शरीरिणाम् ।
 रूपाण्यपि तथैवेह सर्वयोनिषु देहिनाम् ॥ १३२
 विपाकः कर्मिणां प्रेत्य केषाञ्चिदिह जायते ।
 इह चामुत्र वै केषां भावस्तत्र प्रयोजनम् ॥ १३३
 परद्रव्याण्यभिधायं स्तथानिष्टानि चिन्तयन् ।
 वितथाभिनिवेशी च जायन्तेऽन्यासु योनिषु ॥ १३४
 पुरुषोऽनृतवादी च पिशुनः पुरुषस्तथा ।
 अनिवदप्रलापी च मृगपक्षिषु जायते ॥ १३५
 अदत्तादाननिरतः परदारोपसेवकः ।
 हिंसकश्चाविधानेन स्थावरेष्वभिजायते ॥ १३६

आत्मज्ञः शौचवान् दान्तस्तपस्वी विजितेन्द्रियः ।
 धर्मकृद्वेदविद्यावित् सात्त्विको देवयोनिषु ॥ १३७
 असत्कार्यैरतोऽधीर आरम्भी विषयी च यः ।
 स राजगोमनुष्येषु मृतो जन्माधिगच्छति ॥ १३८
 निद्रालुः क्रूरकलुषो नास्तिको याचकस्तथा ।
 प्रमादवान् भिन्नवृत्तो भवेत्तिर्थ्यक्षु तामसः ॥ १३९
 रजसा तमसा चैवं समाविष्टो भ्रमन्निह ।
 भावैरजिष्टैः संयुक्तः संसारं प्रतिपद्यते ॥ १४०
 मलिनो हि यथादर्शो रूपालोकस्य न क्षमः ।
 तथाविपक्वकरण आत्मज्ञानस्य न क्षमः ॥ १४१
 कटिर्व्वारौ यथापक्वे मधुरः सन् रसोऽपि न ।
 प्राप्यते ह्यात्मनि तथा नापक्वकरणे ज्ञता ॥ १४२
 सर्वाश्रयां निजे देहे देही विन्दति वेदनाम् ।
 योगी मुक्तश्च सर्वासां यो न चाप्नोति वेदनाम् ॥ १४३
 आकाशमेकं हि यथा घटादिषु पृथग्भवेत् ।
 तथात्मैकोऽप्यनेकस्तु जलाधारेष्विवांशुमान् ॥ १४४
 ब्रह्मखानिलतेजांसि जलं भूयति धातवः ।
 इमे लोका एष चात्मा तस्माच्च स चराचरम् ॥ १४५
 गृहण्यचक्रसंयोगात् कुम्भोकारो यथा घटम् ।
 करोति त्वणमृत्काष्ठैर्गृहं वा गृहकारकः ॥ १४६
 हेममात्रमुपादाय रूपं वा हेमकारकः ।
 निजलालासमायोगात् कोशं वा कोशकारकः ॥ १४७
 कारणान्येवमादाय तासु तास्विह योनिषु ।
 स्रजत्यात्मानमात्मा च सम्भूय करणानि च ॥ १४८

महाभूतानि सत्यानि यथात्मापि तथैव हि ।
 कोऽन्यथैकेन नेत्रेण दृष्टमन्येन पश्यति ॥ १४८
 वाचं वा को विजानाति पुनः संश्रुत्य संश्रुताम् ।
 अतीतार्थस्मृतिः कस्य को वा स्वप्नस्य कारकः ॥ १४९
 जातिरूपवयोवृत्तिविद्यादिभिरहङ्कृतः ।
 शब्दादिविषयोदयोगं कर्मणा मनसा गिरा ॥ १५०
 स सन्दिग्धमतिः कर्मफलमस्ति न वेति वा ।
 विद्वुतः सिद्धमात्मानमसिद्धोऽपि हि मन्यते ॥ १५१
 मम दाराः सुतामात्या अहमेषामिति स्थितिः ।
 हिताहितेषु भावेषु विपरीतमतिः सदा ॥ १५२
 ज्ञेयज्ञे प्रकृतौ चैव विकारे वाविशेषवान् ।
 अनाशकानलापातजलप्रपतनोद्यमी ॥ १५३
 एवंवृत्तोऽविनीतारमा वितथाभिनिवेशवान् ।
 कर्मणा द्वेषमोहाभ्यामिच्छया चैव वध्यते ॥ १५४
 आचार्योपासनं वेदशास्त्रार्थेषु विवेकिता ।
 तत्कर्मणामनुष्ठानं सङ्गः सङ्गिर्गिरः शुभाः ॥ १५५
 स्वगालोकालम्भविगमः सर्वभूतात्मदर्शनम् ।
 त्यागः परिग्रहाणाञ्च जीर्णकाषायधारणम् ॥ १५६
 विषयेन्द्रियसंरोधस्तन्द्रालस्यविवर्जनम् ।
 शरीरपरिसङ्ग्रहानं प्रवृत्तिष्वघदर्शनम् ॥ १५७
 नौरजस्तमता सत्त्वशुद्धिर्निःस्पृहता शमः ।
 एतैरूपायैः संशुद्धः सत्त्वयुक्तोऽमृतो भवेत् ॥ १५८
 तत्त्वस्मृतेरूपस्थानात् सत्त्वयोगात् परिच्छयात् ।
 कर्मणां सन्निकर्षाच्च सतां योगः प्रवर्तते ॥ १५९

शरीरसङ्घे यस्य मनः सत्त्वस्थमीश्वरम् ।
 अविप्लुतमतिः सम्यक् स जातिस्मरतामियात् ॥ १६१
 यथा हि भरतो वर्णैर्वर्णयत्यात्मनस्तनुम् ।
 नानारूपाणि कुर्वाणस्तथातमा कर्मजास्तनूः ॥ १६२
 बालकर्म्यात्मबीजानां दोषैर्मातुस्तथैव च ।
 गर्भस्य वैकृतं दृष्टमङ्गहीनादि जन्मतः ॥ १६३
 अहङ्कारेण मनसा गत्या कर्मफलेन च ।
 शरीरेण च नात्मायं मुक्तपूर्वः कथञ्चन ॥ १६४
 कर्त्याधारस्ते हयोगाद्यथा दीपस्य संस्थितिः ।
 विक्रियापि च दृष्टैवमकाले प्राणसङ्घयः ॥ १६५
 अनन्ता रश्मयस्तस्य दीपवदयः स्थितो हृदि ।
 सितासिताः कद्रुनीलाः कपिलाः पीतलोहिताः ॥ १६६
 ऊर्ध्वमेकः स्थितस्तोषां यो भित्त्वा सूर्यमण्डलम् ।
 ब्रह्मलोकमतिक्रम्य तेन जाति परां गतिम् ॥ १६७
 यदस्यान्यद्रश्मिशतमूर्ध्वमेव व्यवस्थितम् ।
 तेन देवशरीराणि सधामानि प्रपद्यते ॥ १६८
 येऽनैकरूपाश्चाधस्ताद्रश्मयोऽस्य मृदुप्रभाः ।
 ईह कर्मोपभोगाय तैः संसरति सोऽवशः ॥ १६९
 विदेः शास्त्रैः सविज्ञानैर्जन्मना मरणेन च ।
 अर्त्या गत्या तथागत्या सत्येन ह्यनृतेन च ॥ १७०
 श्रेयसा सुखदुःखाभ्यां कर्मभिश्च शुभाशुभैः ।
 निमित्तशकुनज्ञानग्रहसंयोगजैः फलैः ॥ १७१
 तारानक्षत्रसञ्चारैर्जागरैः स्वप्नजैरपि ।
 आकाशपवनज्योतिर्जलभूतिमिरैस्तथा ॥ १७२

मन्वन्तरैर्युगप्राप्त्या मन्त्रौषधिफलैरपि ।

वित्तात्मानं विद्यमानं कारणं जगत्स्तथा ॥ १७३ ॥

अहङ्कारः स्मृतिर्मधा द्वेषो बुद्धिः सुखं धृतिः ।

इन्द्रियान्तरसञ्चार इच्छा धारणजीविते ॥ १७४ ॥

स्वर्गः स्वप्नश्च भावानां प्रेरणं मनसो गतिः ।

निमेषश्चेतना यत्न आदानं पाञ्चभौतिकम् ॥ १७५ ॥

यत एतानि दृश्यन्ते लिङ्गानि परमात्मनः ।

तस्मादस्ति परो देहादात्मा सर्व्वग ईश्वरः ॥ १७६ ॥

बुद्धौन्द्रियाणि सार्थानि मनः कर्मोन्द्रियाणि च ।

अहङ्कारश्च बुद्धिश्च पृथिव्यादीनि चैव हि ॥ १७७ ॥

अव्यक्तामातमा क्षेत्रज्ञः क्षेत्रस्यास्य निगद्यते ।

ईश्वरः सर्व्व भूतस्थः सत्त्वसन् सदसच्च यः ॥ १७८ ॥

बुद्धेरुत्पत्तिरव्यक्तात्ततोऽहङ्कारसम्भवः ।

तन्मात्रादीन्यहङ्कारादेकोत्तरगुणानि च ॥ १७९ ॥

शब्दः स्पर्शश्च रूपञ्च रसो गन्धश्च तद्गुणाः ।

यो यस्मान्निःसृतश्चैषां स तस्मिन्नेव लीयते ॥ १८० ॥

यथात्मानं सृजत्यात्मा तथाऽवः कथितो मया ।

विपाकाक्षिप्रकाराणां कर्मणामीश्वरोऽपि सन् ॥ १८१ ॥

सत्त्वं रजस्तमञ्चैव गुणास्तस्यैव कीर्त्तिताः ।

रजस्तमोभ्यामाविष्टश्चक्रवद्भ्राम्यते हि सः ॥ १८२ ॥

अनादिरादिमांश्चैव स एव पुरुषः परः ।

लिङ्गेन्द्रियग्राह्यरूपः सविकार उदाहृतः ॥ १८३ ॥

पितृयानोऽजवीथ्याश्च यदगस्त्यस्य चान्तदम् ।

तेनाग्निहोत्रिणो यान्ति स्वर्गकाम दिवम्पति ॥ १८४ ॥

ये च दानपराः सम्यगष्टाभिश्च गुणैर्युताः ।
 तेऽपि तेनैव मार्गेण सत्यव्रतपरायणाः ॥ १८५
 अष्टाशीतिसहस्रानि मुनयो गृहमेधिनः ।
 पुनरावर्त्तिनो वीजभूता धर्मप्रवर्त्तकाः ॥ १८६
 सप्तर्षिनागवीथ्यन्तर्द्द्वेलोकंसमाश्रिताः ।
 तावन्त एव मुनयः सर्वारम्भविवर्जिताः ॥ १८७
 तपसा ब्रह्मचर्येण सङ्गत्यागेन मेधया ।
 तत्रैव तावत्तिष्ठन्ति यावदाभूतसङ्भवम् ॥ १८८
 यतो वेदाः पुराणञ्च विद्योपनिषदस्तथा ।
 श्लोकाः सूत्राणि भाष्याणि यच्च किञ्चन वाङ्मयम् ॥ १८९
 वेदानुवचनं यज्ञो ब्रह्मचर्यं तपो दमः ।
 अद्वोपवासः स्वातन्त्र्यमात्मनो ज्ञानहेतवः ॥ १९०
 स ह्याश्रमैर्विजिज्ञास्यः समस्तैरेवसेव तु ।
 द्रष्टव्यस्त्वय मन्तव्यः श्रोतव्यश्च द्विजातिभिः ॥ १९१
 य एनमेवं विन्दन्ति ये चारण्यकमाश्रिताः ।
 उपासते द्विजा सत्यं अद्वया परया युताः ॥ १९२
 क्रमात्ते सम्भवन्त्यर्च्चिरहः शुक्लं तथोत्तरम् ।
 अयनं देवलोकञ्च सवितारं सविद्युतम् ॥ १९३
 ततस्तान् पुरुषोऽभ्येत्य मानसो ब्रह्मलौकिकान् ।
 करोति पुनरावृत्तिस्तेषामिह न विद्यते ॥ १९४
 यज्ञेन तपसा दानैर्ये हि स्वर्गजितो नराः ।
 धूमं निशां कृष्णपक्षं दक्षिणायनमेव च ॥ १९५
 पितृलोकं चन्द्रमसं वायुं वृष्टिं जलं महीम् ।
 क्रमात्ते सम्भवन्तीह पुनरेव व्रजन्ति च ॥ १९६

एतद्व्यो न विजानाति मार्गद्वितयमात्मवान् ।
 दन्दशूकः पतङ्गो वा भवेत् कीटोऽथवा कृमिः ॥ १८७
 ऊरुस्थोत्तानचरणः सव्ये न्यस्येतरं करम् ।
 उत्तानं किञ्चिदुन्नाम्य मुखं विष्टम्य चोरसा ॥ १८८
 निमीलिताक्षः सत्त्वस्थो दन्तैर्दन्तानसंस्पृशन् ।
 तालुस्थाचलजिह्वश्च संवृतास्यः सुनिश्चलः ॥ १८९
 सन्निरुध्येन्द्रियग्रामं नातिनीचोच्छ्रितासनः ।
 द्विगुणं त्रिगुणं वापि प्राणायाममुपक्रमेत् ॥ २००
 ततो ध्येयः स्थितो योऽसौ हृदये दीपवत् प्रभुः ।
 धारयेत्तत्र चात्मानं धारणां धारयन् बुधः ॥ २०१
 अन्तर्धानं स्मृतिः कान्तिर्दृष्टिः श्रोत्रज्ञता तथा ।
 निजं शरीरमुत्सृज्य परकायप्रवेशणनम् ॥ २०२
 अर्थानां हृन्दतः सृष्टिर्योगसिद्धेस्तु लक्षणम् ।
 सिद्धे योगे त्यजन् देहममृतत्वाय कल्पते ॥ २०३
 अथवाप्यभ्यसन् वेदं न्यस्तकामो वने वसन् ।
 अयाचिताशौ मितभुक् परां सिद्धिमवाप्नुयात् ॥ २०४
 न्यायागतधनस्तत्त्वज्ञाननिष्ठोऽतिथिप्रियः ।
 आङ्गकृत् सत्यवादी च गृहस्थोऽपि हि मुच्यते ॥ १०५
 इत्यध्यात्मप्रकरणम् ।

महापातकजान् घोरान् नरकान् प्राप्य गर्हितान् ।
 कर्मक्षयात् प्रजायन्ते महापातकिनस्त्रिह ॥ २०६
 मृगश्वशूकरोष्ट्राणां ब्रह्महा योनिमृच्छति ।
 खरपुङ्गवसवेनानां सुरापो नात्र संशयः ॥ २०७

कुमिकोटपतङ्गत्वं स्वर्णहारी समाप्नुयात् ।

हृणगुल्मलतात्वञ्च क्रमशो गुरुतल्पगः ॥ २०८

ब्रह्महा क्षयरोगी स्यात् सुरापः स्यावदन्तकः ।

हेमहारी तु कुनखी दुश्चर्मा गुरुतल्पगः ॥ २०९

यो येन संवसत्येषां स तस्मिङ्गोऽभिजायते ।

अन्नहर्ता मयावी स्यान्मूको वागपहारकः ॥ २१०

धान्यमिश्रोऽतिरिक्ताङ्गः पिशुनः पूतिनासिकः ।

तैलहृत्तैलपायौ स्यात् पूतिवक्त्रस्तु सूचकः ॥ २११

परस्य योषितं हृत्वा ब्रह्मस्वमपहृत्य च ।

अरण्ये निर्जने घोरे भवति ब्रह्मराक्षसः ॥ २१२

हौनाजातौ प्रजायेत पररत्नपहारकः ।

पत्रशाकं शिखी हृत्वा गन्धांश्छुच्छुन्दरिः शुभान् ॥ २१३

मूषिको धान्यहारी स्यादुद्यानमुष्ट्रं फलं कपिः ।

जलं प्लवः पयः कौकौ गृहकारी ह्यपस्करम् ॥ २१४

मधु दंशः फलं गृध्रो गां गोधाग्निं वकस्तथा ।

श्वित्री वस्त्रं खा रसन्तु चीरो लवणहारकः ॥ २१५

प्रदर्शनार्थमेतत्तु मयोक्तं स्तेयकर्मणि ।

द्रव्यप्रकारा हि यथा तथैव प्राणिजातयः ॥ २१६

यथा कर्मफलं प्राप्य तिर्यक्त्वं कालपर्ययात् ।

जायन्ते लक्षणभ्रष्टा दरिद्राः पुरुषाधमाः ॥ २१७

ततो निष्कल्मषीभूताः कुले मर्हात योगिनः ।

जायन्ते विद्ययोपेता धनधान्यसमन्विताः ॥ २१८

विहितस्याननुष्ठानान्निन्दितस्य च सेवनात् ।

अनिग्रहाच्चेन्द्रियाणां नरः पतनमृच्छति ॥ २१९

तस्मात्तेनेह कर्त्तव्यं प्रायश्चित्तं विशुद्ध्यै ।
 एवमस्थान्तरात्मा च लोकश्चैव प्रसौदति ॥ २२०
 प्रायश्चित्तमकुर्वणाः पापेषु निरता नराः ।
 अपश्चात्तापिनः कष्टान्नरकान् यान्ति टारुणान् ॥ २२१
 तामिस्रं लोहशङ्कुञ्च महानिरयशाल्मली ।
 रौरवं कुट्टमलं पूतिमृत्तिकं कालसूत्रकम् ॥ २२२
 सङ्घातं लोहितोदञ्च सविषं सम्प्रतापनम् ।
 महानरककाक्रोलं सञ्जीवनमहापथम् ॥ २२३
 अवीचिमन्धतामिस्रं कुम्भीपाकं तथैव च ।
 असिपत्रवनञ्चैव तापनञ्चैकविंशकम् ॥ २२४
 महापातकजैर्धौरेरुपपातकजैस्तथा ।
 अन्विता यान्त्येचरितप्रायश्चित्ता नराधमाः ॥ २२५
 प्रायश्चित्तेरपैत्येनो यदज्ञानकृतं भवेत् ।
 कामतोव्यवहार्यस्तु वचनादिह जायते ॥ २२६
 ब्रह्महा मर्दपः स्तेनो गुरुतल्पग एव च ।
 त्वते महापातकिनो यश्च तैः सह संवसेत् ॥ २२७
 गुरुणामध्यधिकेपो वेदनिन्दा सुहृद्वधः ।
 ब्रह्महत्यासमं ज्ञेयमधीतस्य च नाशनम् ॥ २२८
 निषिद्धभक्षणं जैह्वग्रमूत्कर्षश्च वचोऽनृतम् ।
 रजस्वलामुखास्वादः सुरापानसमानि तु ॥ २२९
 अश्वरत्नमनुष्यस्त्रौभूधेनुहरणं तथा ।
 निक्षेपस्य च सर्वं हि सुवर्णं स्तेयसम्मितम् ॥ २३०
 सखिभार्याकुमारौषु स्वयोनिष्वन्यजासु च ।
 सगोत्रासु सुतस्त्रीषु गुरुतल्पसमं स्मृतम् ॥ २३१

पितुः स्वपारं मातुश्च मातुलानीं सुषामपि ।
 मातुः सपत्नीं भगिनीमाचार्य्यतनयां तथा ॥ २३२
 आचार्य्यपत्नीं स्वसुतां गच्छंस्तु गुरुतल्पगः ।
 कृत्वा लिङ्गं वधस्तस्य सकामायाः स्त्रिया अपि ॥ २३३
 गोवधो ब्राह्मता स्तेयमृणानाञ्चानपक्रिया ।
 अनाहिताग्नितापण्यविक्रयः परिवेदनम् ॥ २३४
 भृतादध्ययनादानं भृतकाध्यापनं तथा ।
 पारदार्य्यं पारिवित्यं वार्द्ध्यं लवणक्रिया ॥ २३५
 स्त्रीशूद्रविट्क्षत्रवधो निन्दितार्थोपजीवनम् ।
 नास्तिक्यं व्रतलोपश्च सुतानाञ्चैव विक्रयः ॥ २३६
 धान्यकुप्यपशुस्तेयमयाज्यानाञ्च याजनम् ।
 पितृमातृगुरुत्यागस्तडागारामविक्रयः ॥ २३७
 कन्यासन्दूषणञ्चैव परिवेदकयाजनम् ।
 कन्याप्रदानं तस्यैव कौटिल्यं व्रतलोपनम् ॥ २३८
 आत्मार्थं च क्रियारम्भो मद्यपस्त्रीनिषेवणम् ।
 स्वाध्यायाग्निसुतत्यागो वान्धवत्याग एव च ॥ २३९
 इन्धनार्थं द्रुमच्छेदः स्त्रीहिंसौषधिजीवनम् ।
 हिंसायन्त्रविधानञ्च व्यसनान्यात्मविक्रयः ॥ २४०
 शूद्रप्रेष्यं ह्येनसख्यं ह्येनयोनिनिषेवणम् ।
 तथैवानाश्रमे वासः परान्न परिपुष्टता ॥ २४१
 असच्छास्त्राधिगमनमाकरेष्वधिकारिता ।
 भार्याया विक्रयश्चैषामेकैकमुपपातकम् ॥ २४२
 शिरःकपाली ध्वजवान् भिक्षाशी कर्म वेदयन् ।
 ब्रह्महा दादशाब्दानि मितभुक् शुद्धिमाप्नुयात् ॥ २४३

ब्राह्मणस्य परितोणाद्गवां द्वादशकस्य वा ।

तथाश्वमेधावभृथस्नानाद्वा शुद्धिमाप्नुयात् ॥ २४४

दीर्घतौब्रामयग्रस्तं ब्राह्मणं गामथापि वा ।

दृष्ट्वा पथि निरातङ्गं कृत्वा वा ब्रह्महा शुचिः ॥ २४५

आनीय विप्रसम्बन्धं हृतं घातित एव वा ।

तन्निमित्तं क्षतः शस्त्रैर्जीवन्नपि विशुध्यति ॥ २४६

लोमभ्यः स्वाहेत्येवं हि लोमप्रभाति वै तनुम् ।

मज्जानां जुहुयाद्वापि मन्त्रैरेभिर्यथाक्रमम् ॥ २४७

संग्रामे वा हतो लक्ष्यभूतः शुद्धिमवाप्नुयात् ।

मृतकल्पः प्रहारार्त्तो जीवन्नपि विशुध्यति ॥ २४८

अरण्ये नियतो जप्त्वा त्रिवै वेदस्य संहिताम् ।

मुच्यते वा मिताशौत्वा प्रतिस्रोतःसरस्वतौम् ॥ २४९

पात्रे धनं वा पर्याप्तं दत्त्वा शुद्धिमवाप्नुयात् ।

आदातुश्च विशुद्ध्यर्थमिष्टिवैश्वानरी स्मृता ॥ २५०

यागस्थक्षत्रविङ्घाती चरेद्ब्रह्महणो व्रतम् ।

गर्भहा च यथावर्णं तथात्रेयोनिमूदकः ॥ २५१

चरेद्व्रतमहत्वापि घातार्थञ्चेत् समागतः ।

द्विगुणं सवनस्थे तु ब्राह्मणे व्रतमादिशेत् ॥ २५२

सुराम्बुष्टतगोमूत्रपयसामग्निसन्निभम् ।

सुरापोऽन्यतमं पीत्वा मरणाच्छुद्धिमृच्छति ॥ २५३

वालवासा जटी वापि ब्रह्महत्याव्रतञ्चरेत् ।

पिण्याकं वा कणां वापि भक्षयेन्निसमा निशि ॥ २५४

अज्ञानात् तु सुरां पीत्वा रितोविष्णून्मेव वा ।

पुनः संस्कारमर्हन्ति तयो वर्णा द्विजातयः ॥ २५५

पतिलोकं न सा याति ब्राह्मणी या सुरां पिवेत् ।
 इहैव तु शुनी गृध्री शूकरी चाभिजायते ॥ २५६
 ब्राह्मणस्वर्णहारी तु राज्ञे मुषलमर्पयेत् ।
 स्वकर्म ख्यापयंस्तेन हतो मुक्तोऽपि वा शुचिः ॥ २५७
 अनिषेद्य नृपे शुध्येत् सुरापव्रतमाचरन् ।
 आत्मतुल्यं सुवर्णं वा दद्याद्वा विप्रतुष्टिकत् ॥ २५८
 तप्तेऽयःशयने सार्द्धमायस्या योषिता स्वपेत् ।
 गृहौत्वोत्कृत्य वृषणौ नैऋत्यां वोत्सृजेत्तनुम् ॥ २५९
 प्राजापत्यं चरेत् कृच्छ्रं समा वा गुरुतल्पगः ।
 चान्द्रायणं वा त्रौन्मासानभ्यस्यन् वेदसंहिताम् ॥ २६०
 एभिस्तु संवसेद्यो वै वत्सरं सोऽपि तत्समः ।
 कन्यां समूहहेदेषां सोपवासामकिञ्चनाम् ॥ २६१
 चान्द्रायणं चरेत् सर्वानवकृष्टान्निहन्य तु ।
 शूद्रोऽधिकारहोनोऽपि कालेनानेन शुध्यति ॥ २६२
 मिथ्याभिशंसिनो दोषो समोभूतवादिनः ।
 मिथ्याभिश्स्तपापञ्च समादत्ते सृषा वदन् ॥ २६३
 पञ्चगव्यं पिवेद्गोघ्नो मासमासौत संयतः ।
 गोष्ठे शयो गोऽनुगामी गोप्रदानेन शुध्यति ॥ २६४
 कृच्छ्रञ्चैवातिकृच्छ्रञ्च चरेद्वापि समाहितः ।
 दद्यात्त्रिरात्रं वोपोष्य वृषभैकादशास्तु गाः ॥ २६५
 उपपातकशुद्धिः स्यादेवं चान्द्रायणेन वा ।
 पयसा वापि मासेन पराकेणाथवा पुनः ॥ २६६
 ऋषभैकसहस्रा गा दद्यात् क्षत्रवधे पुमान् ।
 ब्रह्महत्याव्रतं वापि वत्सरत्रितयं चरेत् ॥ २६७

वैश्यहाव्यं चरेदेतद्दद्याद्वैकशतं गवाम् ।

षण्मासान् शूद्रहा ह्येतद्दद्यादेनर्द्दं शापि वा ॥ २६८

दुर्वृत्ता ब्रह्मविट्क्षत्रशूद्रयोषाः प्रमाप्य तु ।

दृतिं धनुर्व्वस्तमविं क्रमाद्दद्याद्विशुद्धये ॥ २६९

अप्रदुष्टां स्त्रियं हत्वा शूद्रहत्याव्रतं चरेत् ।

अस्थिमतां सहस्रञ्च तयानस्थिमतामनः ॥ २७०

मार्जारगोधानकुल-मण्डूकश्वपतत्रिणः ।

हत्वा त्र्यहं पिवेत् क्षीरं कृच्छ्रं वा पादिकञ्चरेत् ॥ २७१

गजे नीलवृषाः पञ्च शुके वत्सो द्विहायनः ।

खराजमेषेषु वृषो देयः क्रीञ्चे त्रिहायणः ॥ २७२

हंसश्चेनकपिक्रव्याज्जलस्थलशिखण्डिनः ।

भासञ्च हत्वा दद्याद्गामक्रव्यादस्तु वत्सिकाम् ॥ २७३

उरगेष्वायसो दण्डः पण्डके त्रपुसौसकम् ।

कोले घृतघटो देय उष्ट्रे गुञ्जा हयैऽंशुकम् ॥ २७४

तित्तिरौ तु तिलद्रोणं गजादीनामशक्रुवन् ।

दानं दातुञ्चरेत् कृच्छ्रकैकस्य विशुद्धये ॥ २७५

फलपुष्पान्नरसजसत्त्वघाते घृताशनम् ।

किञ्चित् सांस्थिवधे देयं प्रणायामस्वनस्थिके ॥ २७६

वृक्षगुल्मलतावीरूच्छेदने जप्यमृक्शतम् ।

सादोषधिवृथाच्छेदे क्षीराशी गोऽनुगो दिनम् ॥ २७७

पुंश्चलीवानरखरैर्दृष्ट्योद्गादिवायसैः ।

प्रणायामं जले कृत्वा घृतं प्राश्य विशुध्यति ॥ २७८

यन्मेऽद्यरेतद्व्याभ्यां स्कन्नं रितोऽनुमन्वयेत् ।

स्तनान्तरं भुवोर्भीध्मं तेनानामिकया स्पृशेत् ॥ २७९

मयि तेज इति च्छायां स्वां दृष्ट्वाम्बुगतां जपेत् ।
 सावित्रीमशुचौ दृष्टे चापल्ये चानृतेऽपि च ॥ २८०
 अवकीर्णी भवेद्गत्वा ब्रह्मचारी तु योषितम् ।
 गर्हभं पशुमालभ्य नैऋत्यां स विशुध्यति ॥ २८१
 भैक्षान्निकार्यं त्यक्त्वा तु सप्तरात्रमनातुरः ।
 कामावकीर्णं इत्याभ्यां जुह्यादाहुतिद्वयम् ॥ २८२
 उपस्थानं क्षतः कुर्यात् समासिञ्चत्वनेन तु ।
 मधुमांसाशने कार्यः कृच्छ्रः शेषव्रतानि च ॥ २८३
 प्रतिकूलं गुरोः कृत्वा प्रसाद्यैव विशुध्यति ।
 कृच्छ्रत्रयं गुरुः कुर्यान्म्रियेत प्रहितो यदि ॥ २८४
 क्रियमाणोपकारे तु मृते विप्रे न पातकम् ।
 विपाके गोवृषाणाञ्च भेषजान्निक्रियासु च ॥ २८५
 महापापोपपापाभ्यां योऽभिशंसेन्मृषापरम् ।
 अद्भक्षो मासमासीत स जापी नियतेन्द्रियः ॥ २८६
 अभिशस्तो मृषा कृच्छ्रं चरेदाग्नेयमेव वा ।
 निर्व्वपेच्च पुरोडाशं वायव्यं पशुमेव व ॥ २८७
 अनियुक्तो भ्रातृजायां गच्छंश्चान्द्रायणञ्चरेत् ।
 त्विरात्रान्ते घृतं प्राश्य गत्वोदकां विशुध्यति ॥ २८८
 त्रीन् कृच्छ्रानाचरेद्ब्राह्मयाजकोऽभिचरन्नपि ।
 वेदप्लावी यवाश्वब्दं त्यक्त्वा च शरणागतम् ॥ २८९
 गोष्ठे वसन् ब्रह्मचारी मासमेकं पथोव्रतः ।
 गायत्रीजप्यनिरतो मुच्यतेऽसत्प्रतिग्रहात् ॥ २९०
 प्राणायामी जले स्नात्वा खरयन्मोघ्यानगः ।
 नग्नः स्नात्वा च भुक्त्वा च गत्वा चैवं दिवास्त्रियम् ॥ २९१

गुरुं त्वंकृत्य हुंकृत्य विप्रं निर्जित्य वादतः ।
 बद्ध्वा वा वाससा क्षिप्रं प्रसाद्योपवसेद्दिनम् ॥ २८२
 विप्रो दण्डोद्यमे कृच्छ्रस्त्वतिकृच्छ्रो निपातने ।
 कृच्छ्रातिकृच्छ्रोऽसृक्पाते कृच्छ्रोऽभ्यन्तरशोणिते ॥ २८३
 देशं कालं वयः शक्तिं पापञ्चावेक्ष्य यत्नतः ।
 प्रायश्चित्तं प्रकल्प्यं स्याद्यत्र नोक्ता च निष्कृतिः ॥ २८४
 दासौकुम्भं वह्निर्ग्रामान्नियेयुः स्वबान्धवाः ।
 पतितस्य वह्निः कुर्युः सर्वकार्येषु चैव तम् ॥ २८५
 क्षरितव्रत आयाते निनयेरन् नवं घटम् ।
 जुगुप्सेरन् न चाप्येनं संवसेयुश्च सर्वशः ॥ २८६
 पतितानामेष एव विधिः स्त्रीणां प्रकीर्तितः ।
 वासो गृहान्तिके देयमन्नं वासः सरक्षणम् ॥ २८७
 नीचाभिगमनं गर्भ-पातनं भर्तृहिंसनम् ।
 विशेषपतनीयानि स्त्रीणामेतान्यपि ध्रुवम् ॥ २८८
 शरणागतवालस्त्रीहिंसकान् संवसेन्न तु ।
 चौर्णव्रतानपि सदा कृतघ्नसहितानिमान् ॥ २८९
 घटेऽपवर्जिते ज्ञातिमध्यस्थो यवसं गवाम् ।
 प्रदद्यात् प्रथमं गोभिः सत्कृतस्य हि सत्क्रिया ॥ ३००
 विख्यातदोषः कुर्वीत पर्षदोऽनुमतं व्रतम् ।
 अनविख्यातदोषस्तु रहस्यं व्रतमाचरेत् ॥ ३०१
 त्विरास्त्रोपोषितो जघ्ना ब्रह्महा त्वघमर्षणम् ।
 अन्तर्जले विशुध्येत गां दत्त्वा च पयस्विनीम् ॥ ३०२
 लोमभ्यः स्वाहेत्यथवा दिवसं मारुताशनः ।
 जले स्थित्वाभिजुहुयाच्चत्वारिंशदृष्टताहुतीः ॥ ३०३

त्रिरात्रोपोषितो भूत्वा कुष्माण्डीभिर्घृतं शुचिः ।
 सुरापः स्वर्णहारी तु रुद्रजापो जले स्थितः ॥ ३०४
 सहस्रशोर्षाजापो तु मुच्यते गुरुतल्पगः ।
 गौर्देया कर्मणोऽस्यान्ते पृथगेभिः पयस्विनी ॥ ३०५
 प्राणायामशतं कार्यं सर्वपापापनुत्तये ।
 उपपातकजातानामनादिष्टस्य चैव हि ॥ ३०६
 ओङ्काराभिष्टुतं सोमसलिलं पावनं पिवेत् ।
 कृत्वा तु रेतोविष्मूत्रप्राशनञ्च द्विजोत्तमः ॥ ३०७
 निशायां वा दिवा वापि यदज्ञानकृतं भवेत् ।
 त्वैकाल्यसन्ध्याकरणात्तत् सर्वं विप्रणश्यति ॥ ३०८
 शुक्रियारण्यकजपो गायत्र्याश्च विशेषतः ।
 सर्वपापहरा ह्येते रुद्रैकादशिनी तथा ॥ ३०९
 यत्र यत्र च सङ्कीर्णमात्मानं मन्यते द्विजः ।
 तत्र तत्र त्रिलैर्होमो गायत्र्या वाचनं तथा ॥ ३१०
 वेदाभ्यासरतं चान्तं महायज्ञक्रियारतम् ।
 न स्पृशन्तीह पापानि महापातकजान्यपि ॥ ३११
 वायुभक्षो दिवा तिष्ठन् रात्रिं नीत्वाप्सु सूर्यदृक् ।
 जप्त्वा सहस्रं गायत्र्याः शुध्येद्ब्रह्मवधादृते ॥ ३१२
 ब्रह्मचर्यं दया चान्तिर्दानं सत्यमकल्मषता ।
 अहिंसास्तेयमाधुर्यदमाश्चेति यमाः स्मृताः ॥ ३१३
 स्नानमौनोपवासेज्या-स्वाध्यायोपस्थनिग्रहाः ।
 नियमा गुरुशुश्रूषाशौचाक्रोधाप्रमादताः ॥ ३१४
 गोमूत्रं गोमयं क्षौरं दधि सर्पिः कुशोदकम् ।
 जग्ध्वा परेऽहन्युपवसेत् कृच्छ्रं सान्तपनञ्चरेत् ॥ ३१५

पृथक्सान्तपनद्रव्यैः षडहः सोपवासकः ।

सप्ताहेन तु कृच्छ्रोऽयं महासान्तपनः स्मृतः ॥ ३१६

पर्णोदुम्बरराजीव विल्वपत्रकुशोदकैः ।

प्रत्येकं प्रत्यहं पीतैः पर्णकृच्छ्र उदाहृतः ॥ २१७

तप्तक्षीरघृताम्बुनामेकैकं प्रत्यहं पिवेत् ।

एकरात्रोपवासश्च तप्तकृच्छ्र उदाहृतः ॥ ३१८

एकभक्तेन नक्तेन तथैवायाचितेन च ।

उपवासेन चैकेन पादकृच्छ्रः प्रकीर्तितः ॥ ३१९

यथाकथञ्चित्त्रिगुणं प्राजापत्योऽयमुच्यते ।

अयमेवातिकृच्छ्रः स्यात् पाणिपूरान्नभोजनः ॥ ३२०

कृच्छ्रातिकृच्छ्रः पयसा दिवसानेकविंशतिम् ।

द्वादशाहोपवासेन पराकः परिकीर्तितः ॥ ३२१

पिण्याकाचामतक्राम्बुसक्तूनां प्रतिवासरम् ।

एकरात्रोपवासश्च कृच्छ्रः सौम्योऽयमुच्यते ॥ ३२२

एषां त्विरात्रमभ्यासादेकैकस्य यथाक्रमम् ।

तुलापुरुष इत्येष त्रयः पाञ्चदशाहिकः ॥ ३२३

तिथिवृद्ध्या चरेत् पिण्डान् शुक्ले शिख्यण्डसम्मितान् ।

एकैकं क्लृप्तयेत् कृष्टे पिण्डं चान्द्रायणं चरन् ॥ ३२४

यथाकथञ्चित् पिण्डानां चत्वारिंशच्छतद्वयम् ।

मासेनैवोपभुञ्जीत चान्द्रायणमथापरम् ॥ ३२५

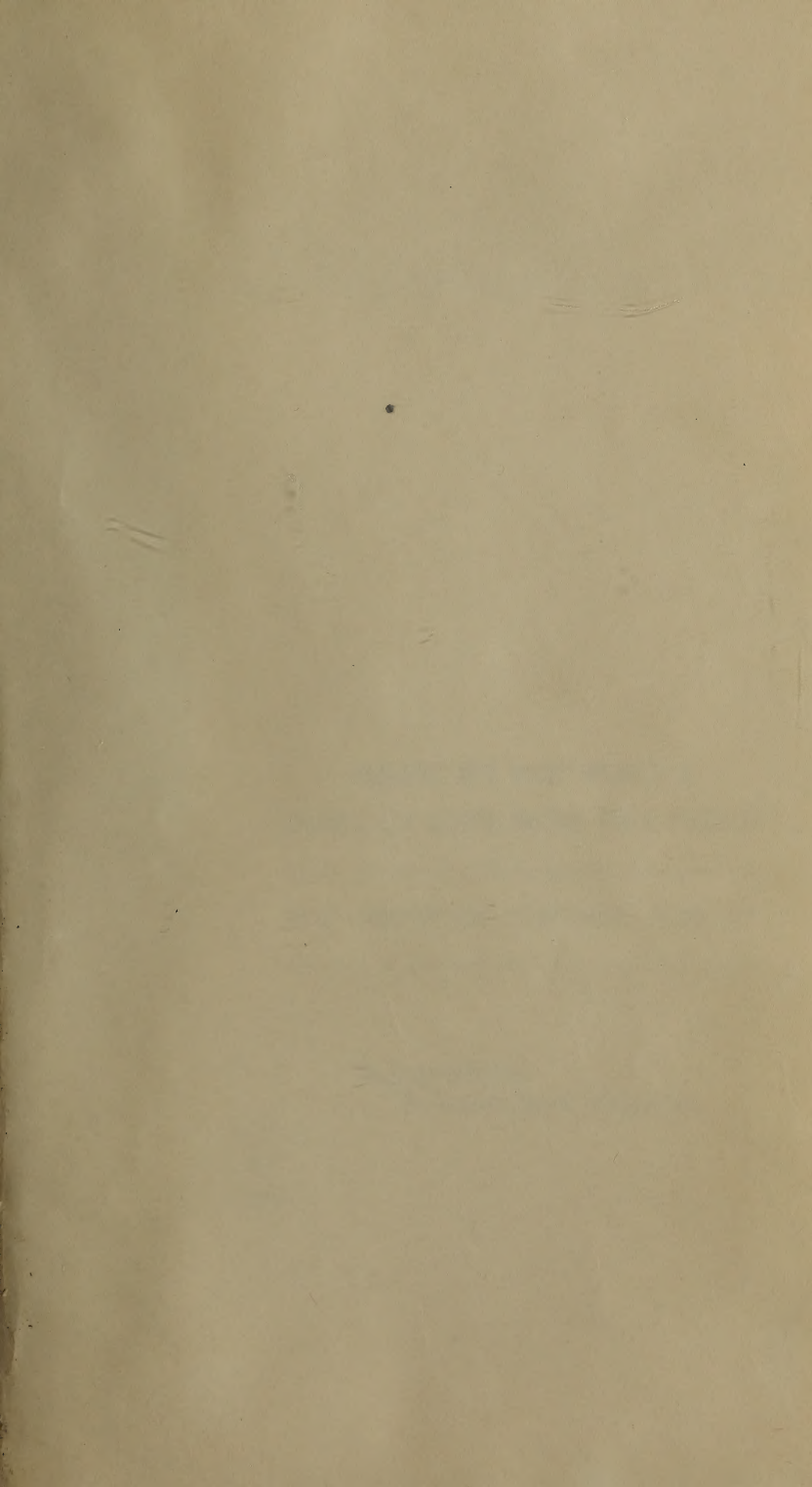
कुर्यात्त्रिषवणश्रायी कृच्छ्रं चान्द्रायणं तथा ।

पवित्राणि जपेत्पिण्डान् गायत्र्या चाभिमन्त्रयेत् ॥ ३२६

अनादिष्टेषु पापेषु शुद्धिश्चान्द्रायणेन तु ।

धर्मार्थं यश्चरेदेतच्चन्द्रस्यैति सलोकताम् ॥ ३२७

क्वचिच्छुद्धर्मकामस्तु महतीं श्रियमाप्नुयात् ।
 यथा गुरुकृतुफलं प्राप्नाति च समाहितः ॥ ३२८
 श्रुत्वैतानृषयो धर्मान् याज्ञवल्केन भाषितान् ।
 इदमूचुर्महात्मानं योगीन्द्रमभितौजसम् ॥ ३२९
 ये इदं धारयिष्यन्ति धर्माशास्त्रमतन्द्रिताः ।
 इहलोके यशः प्राप्य ते यास्यन्ति त्रिपिष्टपम् ॥ ३३०
 विद्यार्थी प्राप्नुयाद्विद्यां धनकामो धनं तथा ।
 आयुष्कामस्तथैवायुः श्रीकामो महतीं श्रियम् ॥ ३३१
 श्लोकत्रयमपि ह्यस्माद्यः श्राद्धे श्रावयिष्यति ।
 पितॄणां तस्य तृप्तिः स्यादक्षया नात्र संशयः ॥ ३३२
 ब्राह्मणः पात्रतां याति क्षत्रियो विजयौ भवेत् ।
 वैश्याऽपि धान्यधनवानस्य शास्त्रस्य धारणात् ॥ ३३३
 य इदं श्रावयेद्विप्रान् द्विजान् सर्व्वसु पर्व्वसु ।
 अश्वमेधफलं तस्य तद्भवाननुमन्यताम् ॥ ३३४
 श्रुत्वैतदयाज्ञवल्केराऽपि प्रीतात्मा मुनिभाषितम् ।
 एवमस्त्विति होवाच नमस्तुत्य स्वयम्भूवे ॥ ३३५
 इति श्रोयाज्ञवल्क्योये धर्माशास्त्रे प्रायश्चित्तं
 नाम तृतीयोऽध्यायः ॥ ३ ॥



PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

K

Yajnavalkya

Yajnavalkya samhita

Y1455

Y35

1906

